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THE LIFE OF
JOHN FANEWAY.

WITH A PREFACE BY THE
REV. J. VENN. M.A.





INVISIBLES, REALITIES,
DEMONSTRATED IN THE
HOLY LIFE AND TRIUMPHANT DEATH
OF
JOHN JANEWAY

FELLOW OF KING'S COLLEGE, CAMBRIDGE

BY
JAMES JANEWAY, M.A.

LONDON
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JOHN JANEWAY.

spent in extending its circulation. If any friends should wish to help in the circulation of the book, I shall be happy to receive their contributions, or subscriptions; in which case the accounts will be duly audited and published.

J. VENN,

Formerly Fellow of Queen's College,
Cambridge, and late Vicar of St.
Peter's, Hereford.

HEREFORD,

December, 1884.

PREFACE TO THE FIRST EDITION.

CHRISTIAN READER,

The love of Christ in His holy ones, and the great usefulness of such history, command me to take it as a pleasing office, to commend this real description of a saint to thy serious perusal and imitation. I know that many such histories show more what the writer could say, than what the person was or did; but here both he and his relations, and those with whom he lived, were all so near us, and are many of them yet so intimately known to me, and others, that there is no place for doubting left us.

I confess, such instances are very sad to my thoughts, while I am desiring the welfare of mankind on earth. To hear of the death of an infant, who might have proved we know not what, or of an

useless person, or of an aged Christian, who hath profitably run out the course of nature, is nothing so sad to me, as to hear of the removal of such excellent young men, when they are prepared for their work, and just beginning it! But God is infinitely wise, and just, and more merciful too, than we can be. He knoweth what He doth, and why; and is accountable to none about the measure of His benefits, nor the reasons of His various disposals. But the great judgments which since His death have befallen these kingdoms, do partly tell us that it is no wonder if such men were taken from the evil to come, of whom the world hath so notoriously declared itself unworthy. It is fitter for such lights to shine in heaven, than to be put under a bushel here on earth.

And for himself, he hath run long enough who hath touched the prize; he hath sailed long enough who is come safe into harbour; and he hath lived long enough who is readiest to die. Though I wonder at the lengthening of my own life, which hath been threatened by God and man these thirty years or more, yet, alas, how much less have I lived than this man did, who am yet far short of his heavenly

preparations! I am ashamed to read that anything of mine was a help to his attainments, and to find that at almost sixty years of age, I am much below what he was raised to at twenty-three. O that God would give my frozen age such warm reflections from these his remains, that, according to my need, I may receive more from him that is dead, than ever he did from me alive! If his own reverend father received so much from him, why may not I also have some quickening even by the dead, through the fruits of the Spirit left behind him, and the same Spirit's quickening influence upon me? And may I but so die, how harmless, how welcome will death be!

We think it a great pity that he lived to preach but two sermons in the world! That some poor, ignorant, dull congregation had not been instructed and awakened by his doctrine; and his spiritual fervour had not, by dispersed writings, inflamed the souls of thousands with the same heavenly love and zeal. But who knoweth yet but that this one narrative of his holy, exemplary life and death, may do as much as more numerous or voluminous writings?

I know one temptation the reader is like to meet with, to hinder his profiting by this example: even to think that Mr. Alleine and Mr. Janeway, by overdoing, did but cut short their own lives; and that their excessive labours in meditation, prayer, and other duties deprived the church of the benefit of much more, which they might have lived to do; and therefore that such examples are not to be imitated, but stand as warnings to us, not to overdo and destroy our bodies as they did. To which I answer:—1. I am one who wish both of them had done somewhat less, in that part of duty which hurt the body, and overmatched their strength. And I am not persuading you, that every man must needs preach as often as Mr. Alleine, or study and meditate as long as Mr. Janeway and he did. Men have their various capacities and opportunities, and works. 2. But yet I dare not charge either of them with sin, because I know not their particular motives. 3. And perhaps their lives had been as short if they had done less, as are the lives of many hundred students, who favour themselves more than any wise man would wish. And it was God's mercy that they who had but a short life to live, should do more than

many who live to the period of nature's course. 4. But I beseech you distinguish well between that part of their work, which was really like to overthrow their natures, and the rest which had no such tendency ; and do not make the avoiding of the former a pretence against your imitating the latter.

I doubt not but such a narrative as this, will tempt many a slothful, sensual scholar to indulge his sensuality, as the wiser way ; but at a dying hour he will find the difference. O what a comfort then is the review of a holy, heavenly, well-spent life !

Reader, learn by this history to place thy religion in love and praise, and a heavenly life. Learn to keep such communion with God, and to find such employment with thy heart by meditation, as thy strength, and opportunity, and other duties will allow thee ; I urge thee to no more. Learn hence to thirst after the good of souls, and to fill up thy hours with fruitful duty ! And O that we could here learn the hardest lesson : to get above the love of life, and to overcome the fears of death, and to long to see the glory of Christ, and triumphantly to pass by joy to joy ! O blessed world of spirits ! whose nature, and work, and happiness is love ; not love of

He was initiated in the Latin tongue by his father ; afterward he was brought up for some time at St. Paul's School, in London, where he made a considerable proficiency in Latin and Greek, under the care of Mr. Langly. When he was about eleven years old he took a great fancy to Arithmetic and the Hebrew tongue.

About this time his parents, removing into a little village called Aspoden, had the opportunity of having their son instructed by a learned neighbour, who was pleased to count it a pleasant diversion to read Mathematics to him, being then about twelve years old ; and he made such progress in those profound studies, that he read Oughthred with understanding before he was thirteen years old. A person of quality, hearing of the admirable proficiency of this boy, sent for him up to London, and kept him with him for some time, to read Mathematics to him. That which made him the more to be admired was, that he did what he did with the greatest facility.—He had no small skill in Music and other concomitants of Mathematics.

In the year 1646, he was chosen by that learned gentleman Mr. Rous, the Provost of Eton College, one of the foundation of that School, being examined by the Provost and Posers* in the Hebrew tongue, which was thought beyond precedent. Here he gave no unsuitable returns to the high expectations that were conceived of him.

* "To pose" signifies to "puzzle : " or to "interrogate." A "poser" signifies "one that asks questions to try capacities : an Examiner."

After a little continuance at Eton he obtained leave of his Master to go to Oxford, to perfect himself in the study of Mathematics; where being owned by that great scholar Dr. Ward, one of the professors of the University, he attained to a singular exactness in that study, nothing being within the reach of a man but he would undertake and grasp it. That excellent man gave him great help and encouragement, and looked upon him as one of the wonders of his age, loved him dearly, and for some time after his death could scarce mention his name without tears. When he had spent about a quarter of a year with Dr. Ward, at Oxford, he was commanded to return again to Eton, where he soon gave proof of his great improvement of his time while he was absent, by making an Almanack, and calculating the Eclipses for many years beforehand; so that by this time he had many eyes upon him as the glory of the School. But that which most displayed his real worth was, that he did not discover the least affectation or self-conceit, neither did any discernible pride attend these excellencies; so that everyone took more notice of his parts than himself.

At about seventeen years old he was chosen to King's College, Cambridge, at which time the Electors did even contend for the patronage of this Scholar. He was chosen first that year, and an elder brother of his in the sixth place; but he was very willing to change places with his elder brother, letting him have the first, and thankfully accepting the sixth place.

Besides his great learning and many other ornaments of nature, his deportment was so sweet and lovely, his demeanour so courteous and obliging, even when he seemed unconverted, that *he* must have been vile indeed who did not love him. Yea, many of them who had little kindness for morality, much less for grace, could not but speak well of him. His great wisdom and learning did even command respect, where they did not find it : he had an excellent power over his passions, and was in a great measure free from the vices which usually attend such an age and place.

But all this while it is to be feared that he understood little of the worth of Christ and his own soul ; he studied indeed the heavens, and knew the motion of the sun, moon, and stars, but that was his highest ; he thought yet but little of God, Who made all these things ; he looked but little into the motions of his own heart, and did not as yet employ himself in the serious observation of the wandering of his spirit ; the creature had not yet led him to the Creator, but he was still too ready to take up with mere speculation. But God, Who from all eternity had chosen him to be one of those who should shine as the sun in the firmament for ever in glory, did, when he was about eighteen years old, shine in upon his soul with power, and did convince him what a poor thing it was to know so much of the heavens and never come there ; and that the greatest knowledge in the world without Christ, was but empty and unavailable. He now

thought Mr. Bolton had some reason on his side, when he said, 'Give me the most magnificent, glorious worldling that ever trod upon earthly mould, richly crowned with all the ornaments and excellencies of nature, art, policy, preferment, or what heart can wish besides, yet—without the life of grace to animate and ennoble them—he were to the eye of heavenly wisdom but as a dead body stuck over with flowers.' He began now to be of Anaxagoras's mind, that his work upon earth was to study heaven and to get thither; and that except a man might be admitted to greater preferment than this world can bestow upon her favourites, it were scarce worth the while to be born.

CHAPTER II.

OF HIS CONVERSION, WITH VISIBLE PROOFS THEREOF.

THE great work of conversion was not carried on upon his soul in that fearful manner that it is upon some whom God intends to communicate much to, and make great use of; but the Lord was pleased sweetly to unlock his heart by the exemplary life and heavenly and powerful discourse of a young man in the College, whose heart God had inflamed with love to his soul, and who quickly addressed himself to this

hopeful young man ; and the Spirit of God set home his counsels with such power that they proved effectual for his awakening ; being accompanied with the preaching of those two famous worthies, Dr. Hill and Dr. Arrowsmith, together with the reading several parts of Mr. Baxter's " Saints' Everlasting Rest."

Now a mighty alteration might easily be discerned in him ; he quickly looked quite like another man. He was now so much taken up with things above the moon and stars, that he had little leisure to think of these things, but only as they pointed higher. He began now not to taste so much sweetness in those kind of studies which he did so greedily employ himself in formerly. He now began to pity them which were curious in their inquiries after everything but that which is most needful to be known, Christ and themselves ; and that which sometimes was his gain, he now counted loss for Christ ; yea, doubtless he esteemed all things but as dung and dross in comparison of Christ, and desired to know nothing but Christ, and Him crucified. Not that he looked upon human learning as useless ; but when fixed above Christ and not improved for Christ, he looked upon wisdom as folly, and learning as madness, and that which would make one more like the devil, more fit for his service, and only add to the misery of another world.

Mr. Janeway now began to consider how he might best improve what he did already know, and to turn

all his studies into the right channel. Grace did not take him off from, but made him more diligent and spiritual in, his study. And now Christ was at the end and bottom of everything; how did he plot and contrive how he might most express his love and thankfulness to Him Who had brought him out of darkness into His marvellous light! To this end he sent up and down packets of divine letters, in which he did discourse so substantially and experimentally of the great things of God, that it would not at all have unbecome some grey head to have owned what he did write.

He was not a little like young Elihu, whose words he used, to excuse his freedom with persons of years, whose souls he did dearly pity. He said, "Days should speak, and multitude of years should teach wisdom, but there is a spirit in a man, and the inspiration of the Almighty giveth them understanding; I am full of matter, the spirit within me constraineth me: behold, my belly is as wine which hath no vent, it is ready to burst like new bottles; I will speak that I may be refreshed, etc." O, then, how sweet was the savour of his graces! He could not but speak the things which he had seen and heard, and even invite all the world to taste and see how good the Lord was.

He began first with his relations, begging and wooing of them to think of their precious and immortal souls, and to lay in speedy provisions for a death-bed and eternity. O, with what compassion

did he plead the cause of Christ with their souls ! What pathetic expressions did he use, what vehement expostulations ; how frequent, how particular in his applications of them ! O, with what gravity and majesty would he speak of the mysteries of the Gospel !

Read what his language was (when he was between eighteen and nineteen years old) in a letter to an ancient minister that he stood related to, who at that time walked very heavily :—

“ REVEREND SIR,

There are two things the want of which I have had experience of in your family,—though not in every degree, yet in that intenseness of degree wherein they ought to be ;—which are, first, the real power of godliness and religion ; and then, that which is the fruit of the former, viz., that cheerfulness, delight, spiritual joy, and serenity of mind which are to be had in religion and nowhere else ; not in religion in its weakest degrees, but in its vigour, power, and life, and in a more close constant walking with God ! From a tender sense of the worth of souls, especially those of your family ; and knowing the duty which my relation to it doth lay upon me, and having confidence of their well-acceptance of it ; I have undertaken to open my thoughts unto them.

In most families in England I fear there is neither the form nor the power of godliness, there is no fear of God, no regard of Him, no acting under Him or in reference to Him. These are in my

opinion twice dead ; nay not so much as having the dead carcase of religion : objects of pity they are, and O how few are there that spend one compassionate thought upon them !

Others there are who some way or other—it may be from tradition from good parents ; it may be from knowing the fashion of those in their rank ; it may be from the frequent inculcating of good instructions from Christian friends or godly ministers ; or some struggling eruptions of conscience—have gotten the outward husk or shell of religion, without any kernel or solidity at all : and this generation doth usually trust to this their religion, that it will bring them to a place like a sleeping place in heaven, or keep them out of hell ; though they live without God in the world. These are poor creatures too ; making haste to their own destruction, and knowing it not, yea, thinking that they are in a fair way for heaven. O that there were never a family to which we are related which gave too sad cause of fear, that it were in such a case, or near such a case as this is !

A third sort of people there are (and not few of these either), which have the reality of religion, but yet in much weakness, coldness, faintness, dimness, and intermission ; like Nilus's brood above half mud still ; beginning to have some life in their head, a little in their heart, but the feet of their affections and actions have little or no motion.—And where shall we find a Christian that has got any higher than this, yea that doth in good earnest strive to get

any higher?—Now there are higher attainments to be reached after ; there is a having our conversation in heaven while we are upon earth ! Neither doth this consist in some weak discourses about God, heaven, and the things of religion ; it consists not in the mere praying twice a day, and in keeping the sabbath in an usual manner in its order ; it consists not in a few thoughts of religious objects coming into the mind in a common way, and as easily lost as got. But true religion raiseth the soul to longings, hungerings and thirstings, not without some enjoyments. Religion in power is to act for God with strength, vigour, earnestness, intenseness, delight, cheerfulness, serenity and calmness of mind ! The fruits of the Spirit are joy in the Holy Ghost and peace. Fear, disquiet and terrors are usually the introduction to a better state, but they are not of the essentials of religion ; yea, the contrary frame of spirit is to be striven for.

To speak yet more plainly, and to tell you, Honoured Sir, what my fears and jealousies are—with reverence to yourself, and tender affection to all your family—I fear that you yourself are subject to too many desponding melancholy thoughts :—the causes whereof give me leave, with submission, to guess at. The first, I think, may be your reflecting on your entering upon the ministry without that reverence, care, holy zeal for God, love to Christ, and compassion to souls, which are required of everyone that undertakes that holy office.

It may be, there was rather a respect to your own living in the world than of living to God in the world ; be it thus, be it not so bad, or be it worse, the remedy is the same. These have a wounding power in them, which will be felt to be grievous, when felt as they are in themselves ; but continual sorrow and sad thoughts do keep this wound open too long, and are not available to the having it cured. Wounds, indeed, must be first opened that they may be cleansed, they must be opened that their filth may be discovered in reference to a purging and healing ; but no longer than while the balm of Gilead is to be applied, that they may be healed. And when Christ is made use of aright He leaveth joy and comfort ; yet a constant humility of spirit is no way inconsistent with this peace of God. —A second cause of your heaviness may be a sense of the state of the people which God hath committed to you ; and, indeed, who can but mourn over people in such a condition ? Objects of pity they are, and the more because they pity not themselves. I have often wrestled with God that He would direct you in what is your duty concerning them, which I persuade myself is your earnest request. Now, if after your serious examining of yourself what your conscience doth conclude to be your duty, you do it, and see you do it ; you are then to rest upon God for His effectual working. Let not any think to be more merciful than God, for wherein he doth, he goes beyond his bounds : and this is

no more cause of heaviness to you than the opposition that the apostles found at any time was, who notwithstanding rejoiced in tribulation.—Another cause of heaviness may be that divisions are between yourself and some of your relations. O that a spirit of meekness and wisdom might remove all cause of sorrow for that ! But were the power of godliness more in hearts and families, all the causes of such trouble would soon be removed ; there would be less that would deserve reprehension, and there would be a fittedness of spirit to give and bear reproof ;—to give in meekness and tenderness ; and to bear in humility, patience, and thankfulness.—Some cares and thoughts you may have concerning your family when you are gone. But let faith and former experience teach you to drive away all such thoughts.—Your constitution and solitariness may also be some cause of melancholy ; but there is a duty which, if it were exercised, would dispel all ; which is heavenly meditation, and contemplation of the things which true Christian religion tends to. If we did but walk closely with God one hour in a day in this duty, O what influence would it have into the whole day besides :—and duly performed, into the whole life ! This duty with the usefulness, manner and direction, etc., I knew in some measure before, but had it more pressed upon me by Mr. Baxter's "Saints' Everlasting Rest," that can scarce be overvalued, for which I have cause for ever to bless God.—As for your dear wife, I fear the cares and troubles of the

world take off her mind too much from walking with God so closely as she ought to do, and from that earnest endeavour after higher degrees of grace. I commend, therefore, to her and all, this excellent duty of meditation ; it is a bitter-sweet duty, bitter to corrupt nature, but sweet to the regenerate part, if performed. I entreat her and yourself,—yea, I charge it upon you with humility and tenderness, that God have at least half an hour allowed Him in a day for this exercise. O this most precious soul-raising, soul-ravishing, soul-perfecting duty ! Take this from your dear friend, as spoken with reverence and real love and faithfulness. My fear and jealousy, lest I should speak in vain, maketh me say again, “ I, or God by me doth charge this upon you.”

One more direction let me give, that none in your family satisfy themselves in family prayer. But let everyone twice a day, if it may be possible, draw near to God in secret duty. Here secret wants may be laid open ; here great mercies may be begged with great earnestness ; here what wanderings and coldness were in family duty may be repented of and mended. This is the way to get seriousness, reality, sincerity, cheerfulness in religion : and thus the joy of the Lord may be your strength. Let those which know their duty do it ; if any think it not a necessary duty, let them fear lest they lose the most excellent help for a holy, useful, joyful life, under the assistance of God’s Spirit ; whilst they neglect that which they think unnecessary. Take some of these

directions from sincere affection, some from my own experience, and all from a real and compassionate desire of your joy and comfort. The Lord teach you in this and in the rest ! I entreat you never to rest labouring till you have attained to true spiritual joy and peace in the Lord. The God of peace give you His direction, and the foretaste of His comforts in this life, and perfection in eternal life, in the enjoying of infinite holiness, purity, and excellence through Christ. Thus praying I rest '——

In another letter to a reverend friend that had the care of many children, he thus adviseth :

‘SIR,

‘Your charge is great upon a temporal account, but greater upon a spiritual ; many souls being committed to your charge. Out of an earnest desire of the good of souls, and your own joy and peace, I importunately request that you would have a great care of your children, and be often dropping in some wholesome admonitions ; and this I humbly, with submission to your judgment in it, commend to you ; not to admonish them always all together, but likewise privately one by one, not letting the rest know of it. Wherein you may please to press upon them their natural corruption, their necessity of regeneration, the excellency of Christ, and how unspeakably lovely it is to see young ones setting out for heaven. This way I think may do most good, having had experience of it myself in some small

measure ; God grant that all may work for the edifying of those which are committed to you. I leave you under the protection of Him that hath loved us, and given Himself for us'——

Thus you see how he seemed swallowed up with the affairs of another world.

CHAPTER III.

HIS CONDUCT WHEN FELLOW OF KING'S COLLEGE, AT
TWENTY YEARS OF AGE.

WHEN he was about twenty years old, he was made Fellow of the College, which did not a little advance those noble projects which he had in his head, for the promoting of the interest of the Lord Christ. Then how sweetly would he influence the young ones, desiring to carry as many of them as possibly he could along with him to heaven ; how diligently he strove with some of the same house, that he might season them with grace, and animate and encourage those which were looking towards heaven. And as for his own relations, never was there a more compassionate and tender-hearted brother. How many pathetic letters did he send to them ! and how did he follow them with prayers and tears that they might prove successful ! how frequently would he address himself to them in private ! and how ready to improve providences and visits that they might

not be lost upon them ! How excellently would he set forth the beauty of Christ ! How earnestly would he persuade them to inquire into the state of their souls ! How would he endeavour to bring them off from sandy foundations, and resting upon their own righteousness ! In a word, he was scarce content to go to heaven without—and through mercy he was very successful among—his own relations : and the whole family soon savoured of his spirit. How were the children put upon learning choice scriptures and their catechisms, and engaged in secret prayer and meditation ! Father, mother, brethren, sisters, boarders, were the better for his excellent example and holy exhortations. He was a good nurse if not a spiritual father to his natural father, as you may read afterwards ; and some of his brethren have cause to bless God that ever they saw his face, and heard his words, and observed his conversation, which had so much of loveliness and beauty in it, that it could not but commend religion to any that took due notice of it. He could speak in St. Paul's words, " Brethren, my heart's desire and prayer to God for you all is, that you may be saved."

Read what his heart was in these following lines :

‘ Distance of place cannot at all lessen that natural bond whereby we are conjoined in blood, neither ought it to lessen that of love. Nay, where true love is, it cannot ; for love towards you I can only say this, that I feel it better than I can express it ; as it is

wont to be with all affections. But love felt and not expressed is little worth. I therefore desire to make my love manifest in the best way I can. Let us look upon one another not as brethren only, but as members of the same body whereof Christ is the head. Happy will that day be wherein the Lord will discover that union; let us therefore breathe and hunger after this, so that our closest knot may meet in Christ: if we are in Christ, and Christ in us, then we shall be one with one another. This I know, you cannot complain for want of instruction; God hath not been to us a dry wilderness or a barren heath; you have had line upon line, and precept upon precept; He hath planted you by the rivers of water. It is the Lord alone who maketh fruitful, but yet we are not to stand still and do nothing. There is a crown worth seeking for; seek therefore and earnestly. O seek by continual prayer; keep your soul in a praying frame, this is a great and necessary duty, nay a high and precious privilege. If thou canst say nothing, come and lay thyself in an humble manner before the Lord. You may believe me—for I have through mercy experienced what I say—there is more sweetness in one glimpse of God's love, than in all that the world can afford. O do but try: O taste and see how good the Lord is. Get into a corner, and throw yourself down before the Lord, and beg of God to make you sensible of your lost undone state by nature, and of the excellency and necessity of Christ. Say, "Lord, give me a broken heart,

soften, melt me. Anything in the world, so I may be but enabled to value Christ and be persuaded to accept of Him as He is tendered in the Gospel. O that I may be delivered from the wrath to come. O a blessing for me, even for me." And resolve not to be content till the Lord have in some measure answered you. My bowels yearn towards you: my heart works. O that you did but know with what affection I now write to you, and what prayers and tears have been mingled with these lines! The Lord set these things home, and give you a heart to apply them to yourself; the Lord bless all the means that you enjoy, for His blessing is all in all. Give me leave to deal plainly and to come yet a little closer to you, for I love your soul so well that I cannot bear the thought of the loss of it. Know this, that there is such a thing as the new birth, and except a man be born again he cannot enter into the kingdom of Heaven: God's favour is not to be recovered without it. This new birth hath its foundation laid in a sense of sin and a godly sorrow for it, and a heart set against it; without this there can be no salvation. Look well about you and see into yourself, and thou wilt see that thou art at hell's mouth without this first step, and nothing but free grace and pure mercy is between you and the state of the devils. The Lord deliver us from a secure careless heart! Here you see a natural man's condition. How darest thou then lie down in security. O look about for your soul's sake. What shall I say, what shall I do, to

awaken your poor soul? I say again, "without repentance there is no remission;" and repentance itself may lose its labour if it be not in the right manner. Then tears and groans and prayers will not do without Christ; most, when they are convinced of sin and are under fears of hell, run to duty and reform something, and thus the wound is healed; and by this thousands fall short of heaven. For if we be not brought off from ourselves and our righteousness as well as our sins, we are never like to be saved. We must see an absolute need of Christ, and give ourselves up to Him, and count all but dung and dross in comparison of Christ's righteousness. Look, therefore, for mercy only in Christ; for His sake rely upon God's mercy. The terms of the Gospel are, repent and believe. Gracious terms! Mercy for fetching; nay, mercy for desiring; nay, for nothing but receiving. Dost thou desire mercy and grace? I know thou dost; even this is the gift of God, to desire. Hunger after Christ; let desires put you upon endeavour; the work itself is sweet; yea, repentance and mourning itself hath more sweetness in it than all the world's comforts. Upon repentance and believing comes justification, after this sanctification, by the Spirit dwelling in us. By this we come to be the children of God, to be made partakers of the divine nature, to lead new lives, to have a suitableness to God. It is unworthy of a Christian to have such a narrow spirit as not to act for Christ with all his heart, and soul, and strength, and might.

Be not ashamed of Christ; be not afraid of the frowns and jeers of the wicked. Be sure to keep a conscience void of offence, and yield by no means to any known sin; be much in prayer, in secret prayer, and in reading the Scriptures. Therein are laid up the glorious mysteries which are hid from many eyes. My greatest desire is, that God would work his own great work in you. I desire to see you not as formerly, but that the Lord would make me an instrument of your soul's good, for which I greatly long.'

CHAPTER IV.

HIS PARTICULAR ADDRESSES TO HIS BRETHREN, FOR
THEIR SOULS' GOOD.

HE wrote many letters of this nature, and desired oftentimes to be visiting his brethren, that he might particularly address himself to them and see what became of his letters, prayers, and tears; and he was very watchful over them, ready to reprove and convince them of sin, and ready to encourage any beginnings of a good work in them.

One time, perceiving one of his brothers asleep at prayer in the family, he presently took occasion to show him what a high contempt it was of God, what a little sense such a one must have of his own danger, what dreadful hypocrisy, what a miracle of patience that he was not awakened in flames. After he had been awhile affectionately pleading with him, it

pleased the Lord to strike in with some power, and to melt and soften his brother's heart when he was about eleven years old, so that it was to be hoped that then the Lord began savingly to work upon the heart of that child ; for from that time forward a considerable alteration might be discerned in him. When he perceived it, he was not a little pleased. This put him upon carrying on the work, that conviction might not wear off till it ended in conversion. To this end he wrote to him, to put him in mind of what God had done for his soul, begging of him not to rest satisfied till he knew what a thorough change an effectual calling meant. " I hope," said he, " that God hath a good work to do in you, for you, and by you ; yea, I hope He hath already begun it. But O, take not up with some beginnings, faint desires, lazy seekings ! O, remember your former tears ! One may weep a little for sin, and yet go to hell for sin ; many that are under some such work shake off the sense of sin, murder their convictions, and return again to folly. O, take heed ! if any draw back, the Lord will take no pleasure in them ; but I hope better things of you."

He would also observe how his brethren carried it after duty, whether they seemed to run presently to the world with greediness, as if duty were a task ; or whether there seemed to be an abiding impression of God and the things of God upon them.

His vehement love and compassion to souls may be further judged of by these following expressions,

which he used to one of his relations. After he had been speaking how infinitely it was below a Christian to pursue with greediness the things which will be but as gravel in the teeth, if we mind not the rich provision which is in our Father's house, he added : " O, what folly is it to trifle in the things of God ! But I hope better things of you. Did I not hope, why should I not mourn in secret for you, as one cast out among the dead ? O, what should I do for you but pour out my soul like water, and give my God no rest till He should graciously visit you with His salvation ; till He cast you down and raise you up, till He wound you and heal you again !"

Thus by his holy example, warm and wise exhortations, prayers, tears and secret groans, somewhat of the beauty of religion was to be seen in the family where he lived.

CHAPTER V.

HIS GREAT LOVE TO, AND FREQUENCY IN, THE DUTY
OF PRAYER : WITH REMARKABLE SUCCESS.

HE was mighty in prayer, and his spirit was sometimes so transported in it, that he forgot the weakness of his own body and of the spirits of others ; indeed, the acquaintance that he had with God was so sweet, and his converse with Him so frequent, that when he was engaged in duty he scarce knew how to leave that which was so delightful and suited to his spirit.

His constant course was this: he prayed at least three times a day in secret, sometimes seven times, and twice a day in the family or college. And he found the sweetness of it beyond imagination, and enjoyed wonderful communion with God, and tasted much of the pleasantness of a heavenly life. And he could say by experience that the ways of Wisdom were ways of pleasantness, and all her paths peace. He knew what it was to wrestle with God, and was come to that pass that he could scarce come off his knees without his Father's blessing. He was used to converse with God with a holy familiarity as a friend, and would upon all occasions run to Him for advice, and had many strange and immediate answers to prayer, one of which I think it is not altogether impertinent to give the world an account of.

His honoured father, Mr. William Janeway, minister of Kelshall, in Hertfordshire, being sick, and being under somewhat dark apprehensions as to the state of his soul, he would often say to his son John, "O son! this passing into eternity is a great thing, this dying is a solemn business, and enough to make anyone's heart ache that hath not his pardon sealed and his evidences for heaven clear. And truly, son, I am under no small fears as to my own state for another world. O that God would clear His love! O that I could say cheerfully, 'I can die,' and upon good grounds be able to look death in the face, and venture upon eternity with well-grounded peace and comfort!"

His sweet and dutiful son made a suitable reply at present ; but seeing his dear father continuing under despondings of spirit (though no Christian that knew him but had a high esteem for his uprightness), he got by himself and spent some time in wrestling with God upon his father's account, earnestly begging of God that He would fill him with joy unspeakable in believing, and that He would speedily give him some token for good that he might joyfully and honourably leave this world to go to a better. After he was risen from his knees he came down to his sick father, and asked him how he felt himself. His father made no answer for some time, but wept exceedingly (a passion that he was not subject to), and continued for some time in an extraordinary fit of weeping, so that he was not able to speak. But at last, having recovered himself, with unspeakable joy he burst out into such expressions as these : " O son ! now it is come, it is come ! I bless God I can die : the Spirit of God hath witnessed with my spirit that I am His child : now I can look up to God as my dear Father, and Christ as my Redeemer : I can now say, ' this is my friend and this is my beloved ! ' My heart is full, it is brim-full : I can hold no more. I know now what that sentence means, ' the peace of God which passeth all understanding ; ' I know what that ' white stone is wherein a new name is written,' which none know but they which have it. And that fit of weeping which you saw me in, was a fit of overpowering love and joy, so great that I could

not for my heart contain myself: neither can I express what glorious discoveries God hath made of Himself unto me. And had that joy been greater, I question whether I could have borne it, and whether it would not have separated soul and body. Bless the Lord, O my soul, and all that is within me bless His holy name, that hath pardoned all my sins and sealed the pardon. He hath healed my wounds, and caused the bones which He had broken to rejoice. O help me to bless the Lord! He hath put a new song into my mouth: O bless the Lord for His infinite goodness and rich mercy! O now I can die! it is nothing. I bless God I can die. I desire to be dissolved and to be with Christ."

You may well think that his son's heart was not a little refreshed to hear such words, and see such a sight, and to meet the messenger that he had sent to heaven returned back again so speedily. He counted himself a sharer with his father in this mercy; and it was upon a double account welcome, as it did so wonderfully satisfy his father, and as it was so immediate and clear an answer to his own prayers, as if God had from heaven said unto him, 'Thy tears and prayers are heard for thy father: thou hast like a prince prevailed with God: thou hast got the blessing: thy fervent prayers have been effectual: go down and see.'

Upon this—this precious young man broke forth into praises, and even into another ecstasy of joy, that God should deal so familiarly with him; and

the father and son together were so full of joy, light, life, love and praise, that there was a little heaven in the place. The son could not then but express himself in this manner: "O, blessed and forever blessed be God for His infinite grace! O, who would not pray unto God! Verily He is a God that heareth prayers, and that my soul knows right well!" And then he told his joyful father how much he was affected with former despondings, and what he had been praying for just before with all the earnestness he could for his soul, and how the Lord had immediately answered him. His father, hearing this, and perceiving that his former comforts came in a way of prayer, and his own child's prayer too, was the more refreshed, and more confirmed that it was from the Spirit of God, and no delusion. And immediately, his son standing by, he fell into another fit of triumphing joy, his weak body being almost ready to sink under the exceeding weight of glory that shone in so powerfully upon his soul. He could now say, "Lord, let Thy servant depart in peace, for mine eyes have seen Thy salvation." I can now "walk through the valley of the shadow of death and fear no evil." O how sweet a thing is it to have one's interest in Christ cleared; how comfortable to have our calling and election made sure! How lovely is the sight of a smiling Jesus when one is dying! How refreshing is it, when heart and flesh and all are failing, to have God for the strength of our heart and our portion for ever! O did the foolish, inexperienced world but

know what these things mean, did they but understand what it is to be solaced with the believing views of glory, and to have their senses spiritually exercised ; could they but taste and see how good the Lord is—it would soon cause them to dis-relish their low and brutish pleasures, and look upon all worldly joys as infinitely short of one glimpse of God's love !

After this his reverend father had a sweet calm upon his spirits, and went in the strength of that provision which rich grace had laid in, till he came within the gates of the New Jerusalem : having all his graces greatly improved, and having showed so much humility, love to, and admiration of God, contempt of the world, such prizing of Christ, such patience as few Christians arrive to, especially such faith as enabled him with extraordinary confidence to cast his widow and eleven fatherless children upon the care of that God Who had fed him with this manna in his wilderness state ; the benefit of which faith all his children, none of whom were in his lifetime provided for, have since wonderfully experienced. And it is scarcely to be imagined how helpful this, his precious son, John Janeway, was to his father by his heavenly discourse, humble advice, and prayers.—After a four months' conflict with a painful consumption and hectic fever, his honoured father sweetly slept in Jesus.

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CHAPTER VI.

HIS CARE OF HIS MOTHER AND OTHER RELATIONS
AFTER HIS FATHER'S DEATH.

AFTER the death of his father he did what he could to supply his absence, doing the part of husband, son, brother ; so that he was no small comfort to his poor mother in her disconsolate state, and to all the rest of his relations that had any sense of God upon their spirits. To one of those he thus addressed himself upon the death of a sweet child :

“ Daily observation and every man's experience give sufficient testimony that afflictions of whatsoever kind, by how much the seldomer they are, the more grievous they seem. We have for a long time sailed in the river of blessings which God hath plentifully poured forth among us ; now if we come where the waves of affliction do but little more than ordinarily arise, we begin to have our souls almost carried down with fears and griefs ; yea, the natural man, if not counteracted by the Spirit of God, will be ready to entertain murmuring and repining thoughts against God Himself. Whereas, if all our life had been a pilgrimage full of sorrows and afflictions, as we deserved, and had but rarely been intermingled with comforts, we should have been more fitted to bear afflictions. Thus it is naturally : but we ought to work against the stream of nature by a new principle wrought in us, and whatsoever nature doth err in,

grace is to rectify. And they upon whom grace is bestowed ought to set grace on work. For wherefore is grace bestowed, unless that it should act in us. It hath pleased the Lord to make a breach in your family. There where the knot is fastest tied, when it is disunited the change becomes greater, and the grief is the more enlarged. So that herein you who are most moved are most to be excused and comforted. The strength of a mother's affections I believe none but mothers know, and greatest affections when they are disturbed breed the greatest grief. But when afflictions come upon us what will be our duty? Shall we then give ourselves up to be carried away with the grieving passions? Shall we, because of one affliction, cause our souls to walk in sadness all our days, and drive away all the light of comfort from our eyes, by causing our souls to be obscured under the shades of melancholy? Shall we quarrel with our Maker, and call the wise righteous Judge to our bar? Doth He not punish us less than we deserve? Is there not mercy and truth in all his dispensations? Shall we by continual sorrow add affliction to affliction, and so become our own tormentors? Are we not rather under afflictions to see if any way we may find a glimpse of God's love shining in towards us, and so to raise up our souls nearer God? Is there not enough in God and the Holy Scriptures to bear up our spirits under any afflictions, let them be never so great? What do you say to that word: 'Who is there among you that

feareth the Lord, and that obeyeth the voice of His servant, that walketh in darkness and seeth no light ? let him trust in the name of the Lord, and stay himself upon his God ? Though all earthly comforts were fled away, and though you could see no light from any of these things below : yet if you look upward to God in Christ, there is comfort to be found, there is light to be espied ; yea, a great and glorious light, which if we can rightly discern it, would put out the light of all lower comforts, and cause them to be vilely accounted of. But alas ! alas ! those heavenly comforts though they are in themselves so precious ; and, if really and sensibly felt, able to raise a man's soul from earth, yea from hell, to the foretaste of heaven itself ; yet, for want of a spiritual sense, they are by most of the world undervalued, slighted, and thought to be but fancies. Nay, let me speak freely : Christians themselves and those that we have cause to hope are men of another world and truly born again, yet for want of a spiritual quickness in this spiritual sight and sense, are apt to think too lowly and meanly of these comforts.

“ It is a spiritual sense that enableth a Christian to behold a glorious lustre and beauty in invisibles, and raiseth his soul up to the gate of heaven itself ; and when he is there how can he choose but look down with a holy slighting and contempt upon the sweetest of all earthly enjoyments ? How can he choose but think all creature comforts but small, compared with one look of love from Christ ? This heavenly com-

fort was that which David did so much desire. 'Lord, lift up the light of Thy countenance upon me,' was the language of his soul: and when this was come how was his heart enlarged! 'Thou hast put joy and gladness in my heart more than in the time when their corn and wine increased.' He then that in afflictions would find comfort, must strive to see spiritual comforts to the greatest, even that comfort which is from God, in the face of Jesus Christ; this, this will be a cordial: this will be as marrow and fatness to the soul. They that have interest in Christ why need they be moved and discomfited with any worldly trouble? Is not Christ better than ten children? Is not His loving-kindness better than life? Is not all the world a shadow compared with one quarter of an hour's enjoyment of Him, even on this side of glory, in some of His own ordinances? O therefore strive to get your interest in this comfort secured, and then all is well. He that hath Christ hath all things. If God be reconciled to you through Him, then He will withhold no good thing from you.

"We poor foolish creatures do scarce know what is good for ourselves, but it is no small encouragement to the people of God that wisdom itself takes care of them, and one that loves them better than they love themselves looks after them: and He hath given His promise, that all shall work together for their good. And what better foundation of comfort can there be in the whole world than this? Why

may you not then say with the psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God." Let not your soul sink under afflictions; for what reason have you to be discomfited under them? Can you gather from thence that the Lord doth not love you? No, surely, but rather the contrary, for "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. What son is he whom the Father chasteneth not? Wherefore lift up the hands which hang down, and the feeble knees."

"Let this serve as a remedy against excessive grief. Get your love to God increased, which if you do, the love of all other things will wax cold. And if you have given God your heart, you will give Him leave to take what He will that is yours, and what He hath you will judge rather well kept than lost.

"Remember that Scripture and let it have its due impression upon your spirit: "He that loves father or mother, brother or sister, yea or children, more than Me, is not worthy of Me." O labour to have your affections therefore more raised up to Him Who is most worthy of them; let Him have the uppermost and greatest room in your heart, and let your love to all other things be placed in subjection to your love of God, be ruled by it, and directed to it. Be our earthly afflictions never so great, yet let this love to God poise our souls so, that they may not be overweighed with grief on the one side or stupidity on the other. Again let our souls be awed by

that glorious power and omnipotency of God, Who is able to do anything, and Who will do whatsoever pleases Him both in heaven and in earth ; at Whose word and for Whose glory all things that are were made. And what are we poor creatures that we should dare to entertain any hard thought of God ! It is dangerous to contend with God. Let us learn that great lesson of resigning up ourselves and all we have to God ; let us put ourselves as instruments in the hands of the Lord to do what He pleaseth with us, and let us remember that it was our promise and covenant with God to yield ourselves up to Him, and to be wholly at His disposal. The soul is then in a sweet frame when it can cordially say, “ It is the Lord, let Him do what seemeth good in His eyes. Not my will, but Thine be done.” Again, let us know that though we cannot always see into the reasonableness of the ways of God, for His ways are often in the thick cloud, and our weak eyes cannot look into those depths in which He walketh, yet all the ways of God are holy, just, and good. Let us therefore have a care of so much as moving, much more of entertaining any unworthy thoughts, against God. But let us submit willingly to the yoke which He is pleased to lay upon us, lest He break us with His terrible judgments. And now it hath seemed good to God to lay this stroke upon you, I pray labour rightly to improve it, and let this trial prepare you for greater. And seeing the uncertainty of all worldly things, endeavour with all your might to get your

heart above them; and I beseech the Lord Who is the great physician of souls, and knows how to apply a salve to every sore He permits, to comfort you with His spiritual comforts, that He would favourably shine upon you, and receive you into a nearer union and communion with Himself. Into His hands I commit you, with Him I leave you, praying that He would make up all in Himself."

He was an excellent example to his younger brethren; and his wise instructions, and holy practices, did not a little influence them. He was a prudent counsellor, and an assistant that could not well be spared to his eldest brother; who was not a little sensible of that personal worth that was in his younger brother, whom he would prefer before himself, as one whom he judged God had honoured with far greater parts, graces, and experiences than himself. The younger also, did as humbly and heartily respect and honour him as a serious Christian, a minister, and his elder brother who had obliged him with more than ordinary kindness.

When he was but young he began to be taken notice of by ancient ministers and Christians, though his modesty was so great, that his great talents were not a little obscured thereby; and his vast worth was so balanced with humility that he made no great noise in the world, and most were ignorant of his singular worth. A wise man that was intimately acquainted with him would say of him that he was like deep waters, that were most still: a man of hidden

excellency. There were few that knew how close he walked with God, and at what a high rate he lived, and how great a trade he drove for the riches of the other world : all which he laboured, as much as might be, to conceal.

CHAPTER VII.

HIS RETURN TO KING'S COLLEGE AFTER HIS FATHER'S DEATH.

WHEN his father was dead he returned again to King's College, and was a member of a secret cabal, which began to carry on notable projects for Christ and souls, and to plan how they might best improve their gifts and graces so that they might be most serviceable to God and their generation. Their custom was frequently to meet together to pray, and to communicate studies and experiences, and to handle some question of divinity, or in some scholastic way to exercise the gifts which God had given them. Some of this company did degenerate ; but others lived to let the world understand that what they did was from a vital principle ; amongst whom this young man was none of the least, who had a design upon some of the juniors, to engage them if possible before they were ensnared by wicked company, when they came fresh from school. After some time most of his dear companions were transplanted either into gentlemen's families or livings ; and thus Mr. Janeway, being one

of the youngest, was, for a while, left alone in the College. But he, wanting the comfortable recreation of suitably godly society, fixed so intensely upon his studies, that he soon gave such a wound to his bodily constitution as could never be thoroughly healed.

CHAPTER VIII.

HIS DEPARTURE FROM THE COLLEGE, TO LIVE IN DR. COX'S FAMILY.

AFTER a while, Dr. Cox wanting a tutor for his son in his house, sent to the Provost of the College to make choice of a man of true worth for him. In answer to whose request, the Provost was pleased to send Mr. Janeway, who did neither shame him that preferred him, nor disappointed the expectations of him that entertained him : but, by his diligence, profound learning, and success in his undertaking, did not a little oblige the relations of his pupil. But his pains were so great, and his body so weak, that it could not long bear up under such work ; so that he was forced to ask leave of the Doctor, to try whether the change of air might not contribute somewhat to the improvement of his health, which now began sensibly to decline.

Whilst he was in that family, his carriage was so sweet and obliging, and his conversation so spiritual, that it did not a little endear his presence to them ; so that I question not but some of that family will

carry a sweet remembrance of him along with them to their graves; and I oft heard him owning the goodness of God to him, in the benefit he got by the grace and experiences of some Christians, in, and related to, that family, whose tender love to him he did gratefully remember upon his death-bed.

CHAPTER IX.

HIS RETIREMENT INTO THE COUNTRY, AND FIRST SICKNESS.

HE now left the Doctor's house, and retired into the country, to his mother and eldest brother, who did not spare to use their utmost diligence and tenderness to recruit the decays of nature; but hard study, frequent and earnest prayers, and long and intense meditations, had so ruined his frail tabernacle, that it could not be fully repaired; yet, by God's blessing upon care and art, it was underpropt for some time.

Whilst he was in this declining condition, in which he could have little hopes of life, he was so far from being affrighted, that he received the sentence of death in himself with great joy; and wrote to his dearest relations, to dispose them to a patient compliance with such a dispensation, as might separate him and them for a while. And to wean their affections from him, he solemnly professed, that as for himself he was ashamed to desire and pray for life.

“O,” said he, “is there anything here more desirable than the enjoyment of Christ? Can I expect anything below comparable to that blessed vision? O, that crown! that rest which remains for the people of God! and, blessed be God, I can say, I know it is mine. I know that when this tabernacle of clay shall be dissolved, that I have a house not made with hands; and therefore I groan, not to be unclothed, but to be clothed upon with Christ. To me to live is Christ, and to die is gain. I can now, through infinite mercy, speak in the apostle’s language, “I have fought the good fight, henceforth there is laid up for me a crown, incorruptible, that fadeth not away.”’

When he perceived one of his nearest relations distressed at the apprehensions of his death, he charged him not to pray for his life, except it were purely with respect to the glory of God. ‘I beg you to keep your minds in a submissive frame to the will of God concerning me. The Lord take you nearer to Himself, that you may walk with Him : to Whom, if I go before, I hope you will follow after.’ Yet after this, he was through mercy finally recovered, and his friends were not without some hopes of his living to be eminently instrumental for God’s glory, in his generation.

After he was recovered in some measure, he fell again to his former practice of engaging deeply in the secret and great duties of religion, which he constantly practised except when God discharged him

by sickness: secret prayer, at least three times a day, sometimes seven times—yea, more; besides family and College duties, which were before hinted, he set apart an hour every day for set and solemn meditation; which duty he found unspeakably to improve his graces, and to make no small addition to his comforts. His time for that duty was most commonly in the evening, when he usually walked into the field, if the weather would permit; if not, he retired into the church, or any empty solitary room: where observing his constant practice—that, if possible, I might be acquainted with the reason of his retiring—I once hid myself that I might take the more exact notice of the intercourse that I judged was kept up between him and God. But O what a spectacle did I see! Surely, a man walking with God, conversing intimately with his Maker, and maintaining a holy familiarity with the great Jehovah. Methought I saw one talking with God; methought I saw a spiritual merchant in an heavenly exchange, driving a rich trade for the treasures of the other world. O what a glorious sight it was! methinks I see him still; how sweetly did his face shine! O with what a lovely countenance did he walk up and down, his lips going; his body oft reaching up, as if he would have taken his flight into heaven! His looks, smiles, and every motion spake him to be upon the very confines of glory. O, had one but known what he was then feeding on! Sure, he had meat to eat which the world knew not of! Did we but

know how welcome God made him when He brought him into His banqueting-house! That which one might easily perceive his heart to be most fixed upon was, the infinite love of God in Christ to the poor lost sons and daughters of Adam. What else meant his high expressions? What else did his own words to a dear friend signify, but an extraordinary sense of the freeness, fulness, and duration of that love? To use his own words, 'God,' said he, 'holds mine eyes most upon His goodness, His unmeasurable goodness, and the promises which are most sure and firm in Christ. His love to us is greater, surer, fuller than ours to ourselves. For when we loved ourselves so as to destroy ourselves, He loved us so as to save us.'

CHAPTER X.

HIS EXHORTATIONS TO SOME OF HIS FRIENDS.

AND that he might engage others in more ardent affections to God, he put words into their mouths. 'Let us then,' said he, 'behold Him, till our hearts' desire, till our very souls are drawn out after Him, till we are brought to acquaintance, intimacy, delight in Him! O that He would love me, O that I might love Him! O blessed are they that know Him, and are known of him! It is good for me to draw near to God. A day in His courts is better than a thousand elsewhere; my soul longeth, yea, fainteth for

the courts of the Lord ; my heart and my flesh crieth out for the living God. O that I were received into converse with Him, that I might hear His voice and see His countenance ! For His voice is sweet and His countenance is comely ! O that I might communicate myself to God, and that He would give Himself to me ! O that I might love him ! That I were sick of love, that I might die of love ! That I might lose myself in His love, as a small drop in the unfathomable depth of His love ! That I might dwell in His eternal love !

‘O stand still and wonder,’ said he to a dear friend under some fears as to his state, ‘behold His love and admire ; now, if never yet, consider what thou canst discover in this precious Jesus. Canst thou not see so much till thou canst see no more, not because of its shortness, but because of thy darkness ? Here is a sea : fling thyself into it, and thou shalt be compassed with the height, and depth, and breadth, and length of love, and be filled with all the fulness of God. Is not this enough ! What wouldst thou have more ? Fling away all besides God ; God is portion enough, and the only proper portion of the soul. Hast thou not tasted, hast thou not known, that His love is better than wine ? Hast thou not smelt the savour of His precious ointments, for which the virgins love Him ? This, this is He Who is altogether lovely. And while I write, my heart doth burn, my soul is on fire, I am sick of love.

‘Dear soul, come near and look upon His face and

see whether thou canst choose but love Him. Fall upon Him, embrace Him, give Him thy dearest, choicest love : all is too little for Him ; let faith and love kiss Him : you shall be no more bold than welcome. Fix thine eyes again and again upon Him and look upon His lovely sweet and royal face, till thou art taken with this beautiful Person, Who hath not His fellow upon the earth, His equal among the angels. Come near, still contemplate His excellency, review each part, and thou wilt find Him to be made up of love ; wind thy affections about Him ; bind thy soul to Him with the cords of love. Thus shalt thou find a new life to animate thy soul ; thou shalt then feel a new warmth to melt thy heart ; a divine fire to burn up corruption, and to break forth into a flame of heavenly love. Dwell in this love and thou shalt dwell in God, and God in thee. But now, methinks, I see you almost all in tears because you feel not such workings of love towards God. Weep on still ; for love hath tears as well as grief, and tears of love shall be kept in His bottle as well as they ; yea, they shall be as precious jewels, and as excellent ornaments. Hast thou felt such meltings of loving grief ? Know, that they are no other than the streams of Christ's love flowing to you, and through you, and from you to Him again. And thus is Christ delighted in beholding of His own beauties in His spouse's eye.'

CHAPTER XI.

HIS TEMPTATIONS FROM SATAN.

THUS you have a taste of his spirit, and may perceive what it was that he had his heart most set upon ; and what kept his graces in such vigour and activity ; and how desirous he was that others should be sharers with him in this mercy. Yet, for all this, he had his gloomy days, and the Sun was sometimes overcast, his sweets were sometimes embittered with dreadful and horrid temptations. The devil shot his poisonous arrows at him ; yet, through the Captain of his salvation, he came out of the field more than conqueror. He was, with Paul, many times lifted up into the third heaven, and saw and heard things unutterable ; but, lest he should be exalted above measure, there was a messenger of Satan sent to buffet him.

It would make a Christian's heart ache to hear and read what strange temptations this gracious soul was exercised with. But he was well armed for such a conflict, having on the shield of faith, whereby he quenched the fiery darts of that wicked one ; yet this fight cost him the sweating of his very body for agonies of spirit ; and tears and strong cries to heaven for fresh help. As for himself he was wont to take an arrow out of God's quiver and discharge it by faith and prayer, for the discomfiture of his violent enemy, who at last was fain to fly.

These temptations, and conflicts with Satan, did

not a little help him afterwards in his dealing with one that was sorely afflicted with temptations of the like nature. And because I judge it of singular use to tempted ones, and find very many of late exercised in this manner, I shall insert a letter of his, suitable to all Christians in the like case.

‘DEAR FRIEND,

‘Your letters are bitter in the mouth, but sweet in the belly; they contain matter of joy under a dismal aspect; they are good news, brought by a messenger in mourning; I had rather hear of that which is matter of substantial real joy, though mixed with many sighs, and interrupted with many groans and sobs, than of that laughter in the midst of which the heart is sad.

‘You say that you are troubled with blasphemous thoughts: so, then, though they are blasphemous, yet they are your trouble; and thoughts they are too, and that neither sent for, nor welcome; and so are not assented to in your mind. What then shall we think of them? If they were of your own production, your heart would be delighted in its own issue, but you do nothing less. Sure then, they are the injections of that wicked one, who is the accuser of the brethren, and the disturber of the peace of the people of God. But, doth Satan use to employ those weapons except against those that he is in some fear of losing? He is not wont to assault and fight against his surest friends, in this manner. Those that he

hath fast in his own possession he leads on as softly and quietly as he can, fearing lest such disturbance should make them look about them, and so they should awake and see their danger. But as for those that have in some measure escaped his snares, he follows them hard, with all the discouragements he can. Surely these things can be no other but a bitter relish of those things which you know to be bitter after that you have tasted the honey and the honey-comb ; after you have seen how good the Lord is. What then shall I call these motions of your mind ? They are the soul's loathing the morsels which Satan would have it to swallow down : yea, they are the soul's striving with Satan, whilst he would ravish the spouse of Jesus ; and let the enemy of all goodness know that he shall ere long pay dearly for such attempts. But you will say, if these horrible thoughts be not your sin, yet they are your trouble and misery, and you desire to be freed from them : and the most loyal and loving spouse had rather be delivered from those assaults. But you will ask, how shall I get free from them ? First, see that you possess your soul in patience ! and know this, that God hath an over-ruling hand in all this, and wait upon Him ; for He can and will bring forth good out of all this seeming evil. At present, you are in the dark and see no light ; yet trust in the Lord, and stay yourself upon your God. Can Christ forget the purchase of His own blood, the price of His soul, those whom He hath so intimately en-

deared to himself? Can a mother forget her sucking child? Yet God cannot forget His. God hath loving and gracious intents in all this, and His bowels yearn towards those that are His. Yea, our Saviour suffers with us through His ardent love by sympathy, as well as He hath suffered for us. But for your getting rid of these thoughts, you know Who hath all power in His hand, Who doth employ this power in a way of love towards His. This power is made yours through the prayers of faith; but, for your own work, do this:—

‘First, let not such thoughts have any time of abode in your mind, but turn them out with all the loathing and abhorrence you can, but not with so much trouble and disturbance of mind as I believe you do; for by this the devil is pleased, and he makes you your own tormentor.

‘Secondly, always then divert your thoughts to some good thing, and let those very injections be constantly the occasion of your more spiritual meditation. Think quite the contrary, or fall a-praying with earnestness, and the devil will be weary if he find his designs thus broken, and that those sparks of hell which he struck into the soul to kindle and inflame corruption, do put warmth into grace, and set faith and prayer a-working; when he perceives that what he intended as water to cool your love to God, proves like oil to make it flame the more vehemently, he will be discouraged. Thus resist him, and he will flee from you.

‘Thirdly, consider that this is no new thing : for we are not in this ignorant of Satan’s wiles, that if any soul hath escaped out of the chains of darkness, if he will have heaven he shall have it with as much trouble as the devil can lay on ; and if he and his had their wills, no good man should have one peaceable hour : but blessed be God for His everlasting and unchangeable love to His, that the devil cannot pluck us out of those Almighty arms, with which He doth embrace His dear children.

‘Dear heart, my prayer for thee is, that God would give thee the peaceable fruit of righteousness after all thy afflictions ; and that thou mayest come out of these trials refined and purified and more fit for thy Master’s use ; having this the end of all, to purge away thy dross, and take away thy sin.

‘Thus, hoping that, at the length, God will turn thy mourning into joy, thy trouble into triumph, and all thy sorrows into a sure and stable peace, I leave you with Him, and rest,

‘Yours in our dear Lord,

‘JOHN JANEWAY.’

He was much afraid of any decays in grace, of apostasy, yea, of flatness of spirit, either in himself or others ; and if he suspected anything of this nature in his nearest relations, he would do what he possibly could to recover them out of the snares of Satan, and to quicken them to higher and more noble, vigorous, spiritual acts of religion. He laboured to maintain a

constant tenderness and sensibility upon his heart, and to take notice of the least departure of his soul from God, or of God's absenting Himself from the soul :— which was an expression that was much in his mouth. He had a godly jealousy over his brothers, one of whom was awakened by his serious and particular application of himself to him, when he was about eleven years old ; but he knew that conviction and conversion are two things, and that many are somewhat affected by a warm exhortation, who quickly wear off those impressions, and return to their former trifling with God and neglect of their souls. Wherefore, he desired to carry on the work that he had some hopes was well begun : he laboured to build sure and build up, that he might be rooted and grounded in the faith, stedfast and unmoveable, always abounding in the work of the Lord. Wherefore he followed him, not only with private warnings and frequent pathetical counsels and directions, but with letters, one of which spoke as follows :

‘ You live in a place where strict and close walking with God hath few or no examples, and most are apt to be like their company ; and God's own children are too apt to forget their first love : our hearts are apt to be careless and to neglect our watch ; we are ready to grow formal in duty or less spiritual, and then, it may be, less frequent : and conscience is put off with some poor excuse : and thus religion withers, and one that seemed once a zealot may come to be a

Laodicean ; and some that looked once as if they were eminent saints, may fall to just nothing. It is too common to have a name to be alive and yet to be dead : read this, and tremble lest it should be your case. When we are lazy and asleep, our adversary is awake : when we are slothful and negligent, then he is diligent. I consider your age, I know where you dwell, I am not unacquainted with your temptations. Wherefore, I cannot but be afraid of you, lest, by both inward and outward fire, the bush be singed : though, if God be in it, it cannot be burnt up.

‘ Give me leave to be in some measure fearful of you, and jealous over you, and to remind you of what you know already. Principles of civility will be but as broken reeds to stay our souls upon, without those higher principles which are planted in the soul by the working of the Spirit of God. O, remember what meltings sometimes you have had ; remember how solicitously you did inquire after Christ ; how earnestly you seemed to ask the way to Zion with your face thitherward. O, take heed of losing those impressions you once had ; take not up with a slight work. True conversion is a great thing, and another kind of business than most of the world take it to be. O therefore be not satisfied with some convictions, taking them for conversion ; much less with resting in a formal, lifeless profession.

‘ There is such a thing as being almost a Chris-

tian ; nay, as drawing back unto perdition : and some, that are not far from the kingdom of heaven, may never come there. Beware lest you lose the reward ; the promise is made to him that holdeth fast, and holdeth out unto the end, and overcometh.

‘ Labour to forget what is behind, and to press forward towards the things that are before. He that is contented with just grace enough to get to heaven and escape hell, and desires no more, may be sure he hath none at all, and is far from being made partaker of the divine nature. Labour to know what it is to converse with God ; strive to do everything as in His presence ; design Him in all ; act as one that stands within sight of the grave and eternity. I say again, do what you do as if you were sure God stood by and looked upon you, and exactly observed and recorded every thought, word, and action ; and you may very well suppose that which cannot be otherwise.

‘ Let us awake, and fall to our work in good earnest : heaven and hell are before us, and death behind us. What, do we mean to sleep ! dulness in God’s service is very uncomfortable, and at the best will cost us dear : and, to be contented with such a frame, is a certain symptom of a hypocrite. O, how will such tremble, when God shall call them to give an account of their stewardship, and tell them they may no longer be stewards ! Should they fall sick, and the devil and conscience fall upon them,

what inconceivable perplexity would they then be in !

‘ O, live more upon invisibles, and let the thoughts of their excellency put life into your performances. You must be contented to be laughed at for preciseness and singularity. A Christian’s walking is not with men, but with God ; and he hath great cause to suspect his love to God, who doth not delight more in conversing with God, and being conformed to Him, than in conversing with the world, and being conformed to it.

‘ How can the love of God dwell in that man, who liveth without God in the world ? without both continual walking with Him in his whole conversation, and those more peculiar visits to Him in prayer, meditation, spiritual ejaculations, and other duties of religion ; and the workings of faith, love, holy desires, delight, joy, and spiritual sorrow in them ! Think not that our walking with God cannot consist with worldly business : yes, but religion makes us spiritual in common actions, and there is not any action in a man’s life in which a man is not to labour to make it a religious act, by looking to the rule in it, and eyeing of God’s glory ; and thus he may be said to walk with God. To this we must endeavour to rise, and never be content till we reach to it ; and if this seem tedious, as to degenerate nature it will, we must know that we have so much of enmity against God still remaining, and are under deprivation and darkness, and know not our true happiness : such a soul

is sick, and it hath lost its taste, which doth not perceive an incomparable sweetness in walking with God, without Whom all things else under heaven are gall and bitterness, and to be little valued by every true Christian.

‘But as we are all apt, even at the worst, to say that we prefer God above all things, we must know that we have very deceitful hearts; and those who, being enlightened, know for what high ends they should act, and what a fearful condition even a hazard in our case is; those, I say, will not believe their own hearts without diligent search and good grounds.

‘Rest not in any condition in which your security is not founded upon that sure bottom, the Lord Jesus Christ. Labour to attain to this, to love God for Himself, and to have your heart naturalized and suited to spiritual things. O for a heart to rejoice and work righteousness! O that we could do the will of God with more activity, delight, and constancy! If we did know more of God, we should love Him more; and then God would still reveal more of Himself to us, and then we should see more and more cause to love Him, and wonder that we love Him no more. O this—this is our happiness, to have a fuller sight of God, to be wrapped up and filled with the love of Christ. O let my soul forever be thus employed! Lord, whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee.’

You hear what kind of language he spake ; and you may easily perceive what it was that swallowed up his heart ; and where his delight, treasure, and life were. O how much do most of us, who go for Christians, fall short of these things : and how vast is the distance between his experience and ours ; and what reason have we to read these lines with blushing, and to blot the paper with tears ! and to lay aside this book awhile, and to fall upon our faces before the Lord, and bemoan the shameful unsuitableness of our hearts unto God ; and to bewail that we do so little understand what this walking with God and living by faith means ! O at what a rate do some Christians live ! and how low, flat, and dull are others !

His love to Christ and souls made him very desirous to spend and be spent in the work of the ministry ; accordingly, he complied with the first loud and clear call to preach the everlasting Gospel ; and though he was but about twenty-two years old, yet he came to that work like one that understood what kind of employment preaching was. He was a workman that needed not to be ashamed, that was thoroughly furnished for every good word and work ; —one that was able to answer gainsayers ; one in whom the Word of God dwelt richly ; one full of the Spirit and power ; one that hated sin with a perfect hatred, and loved holiness with all his soul ; and in whom religion in its beauty did shine : one that knew the terrors of the Lord, and knew how to beseech sinners, in Christ's stead, to be reconciled unto God : one that

was a son of thunder and a son of consolation!—In a word, I may speak of him what Paul spake of Timothy, that I knew none like-minded, that did naturally care for souls. And had he lived to have preached often, O what use might such a man have been of in his generation! one in whom learning and holiness did, as it were, strive which should excel! He never preached publicly but twice, and then he came to it as if he had been used to that work forty years; delivering the Word of God with that power and majesty, with that tenderness and compassion, with that readiness and freedom, that made his hearers almost amazed. He was led into the mystery of the Gospel; and he spoke nothing to others but what was the language of his heart and the fruit of great experience: and which, one might easily perceive, had made no small impression first upon his own spirit.

His first and last sermons were upon communion and intimate converse with God, from Job xxii. 21:—a subject that few Christians under heaven were better able to manage than himself, and that scarce any could handle so feelingly as he; for he had for some considerable time maintained so intimate a familiarity with God, that he seemed to converse with Him as one friend doth converse with another. This text he made some entrance into whilst he was here, but the perfecting of his acquaintance with God was a work fitter for another world.

He was one that kept an exact watch over his

thoughts, words, and actions, and made a review of all that passed him, at least once a day, in a solemn manner. He kept a diary, in which he wrote down every evening what the frame of his spirit had been throughout the day, especially in every duty. He took notice what incomes and profit he received in his spiritual traffic; what returns from that far country; what answers to prayer; what deadness and flatness; and what observable providences did present themselves; and the substance of what he had been doing; and any wanderings of thought; inordinacy in any passion, which, though the world could not discern, he could. It cannot be conceived by them which do not practise the same, to what a good account this did turn! This made him retain a grateful remembrance of mercy, and to live in a constant admiring and adoring of divine goodness; this brought him to a very intimate acquaintance with his own heart; this kept his spirit low, and fitted him for freer communications from God; this made him more lively and active; this helped him to walk humbly with God; this made him speak more affectionately and experimentally to others of the things of God: and, in a word, this left a sweet calm upon his spirits, because he every night made even his accounts; and if his sheets should prove his winding-sheet, it would be all one, for he could say his work was done, so that death could not surprise him.

Could this book of his experiences and register of his actions have been read, it might have contributed

much to the completing of this account, and the quickening of some, and the comforting of others. But these things being written in *characters*, the world has lost that jewel.

He studied the Scriptures much, and they were sweeter to him than his food, and he had an excellent faculty in opening the mind of God in dark places.

In the latter part of his life he seemed quite swallowed up with the thoughts of Christ, heaven, and eternity; and the nearer he came to them, the more swift his motion was to them, and the more unmixed his desires for them; and the more he would persuade others to have an universal respect to the glory of God in all things; and to make religion their chief concern.

CHAPTER XII.

MINISTERS NOT TO CARRY ON LOW DESIGNS.

HE was not a little concerned about ministers; that, above all men, they should take heed lest they carried on poor low designs, instead of wholly keeping in view the interest of God and souls. He judged that to take up preaching as a trade, was altogether inconsistent with the high spirit of a true gospel minister. He desired that those who seemed to be devoted to the ministry should be really so, heartily devoting their all to God; and having a fervent love to immortal souls.

He was very ready to abase himself, and humbly to acknowledge what he found amiss in himself, and laboured to amend himself and others. 'This,' says he, speaking to a dear friend, 'I must seriously confess, that I must needs reproach myself for deficiency in a Christian spiritual remembrance of you, and for decay in a quick tender touch, as of other things, so of what relates to yourself in the spirituality of it. Not that I think not of you or of God; but that my thoughts of you and spiritual things are not so frequent, savoury, and affectionate as they ought to be.

'By this reflection you may easily perceive that I see further in duty than I do in practice. The truth of it is, I grudge that thoughts and affections should run any whither freely, but to God. And what I now desire for myself I desire for you likewise, that God would sweeten the fountain—our natures I mean—that every drop flowing from thence may savour of something of God within. Thoughts are precious, affections are more precious, the best that we are worth; and when they flow in a wrong channel all God's precious dispensations towards us are lost; all that God has spent upon us is lost and spent in vanity. I speak this out of a dear respect to your soul, and God's honour; who I am loth should be a loser by His kindnesses. I know you have many objects upon which you may be too apt to let out your dear affections. I say again, my jealousy is, lest, there being so many channels wherein they may run, God lose his due. I desire, therefore, in humility and

tenderness, that this may be as a hint to you from the Spirit of God to look inwards to the frame and disposition of your soul, and to make trial thereof by the natural outgoings of your affections; and then expostulate the case with your own soul. 'If Christ have my warmest love, why is it thus with me? If God have my heart, why am I so thoughtful about the world? If I indeed love Him best, how cometh it to pass that I find more strong, delightful, constant actings of my affections towards my relations, myself, or any worldly thing, than I do after Him? O the depth of the heart's deceitfulness!'

'Dear and honoured friend, trust not to a surmise; trust not to a slight view of your heart, or the first apprehensions you may have of yourself; but go down into the secrets of your heart, try and fear, fear and try. An evidence is abundantly more worth than all the trouble that you can be at in the acquiring of it; and the trouble that there is good ground for, in an unevidenced state, is far greater than that which may seem to be in searching for it. Yea, to an awakened soul, what is the trouble in clearing its evidences, but the sense or fear of their not being clear, and of the deceitfulness of his heart? The reality of that evil, which tender souls so dread, doth lie in its full weight—though not felt—upon the drowsy ungroundedly secure sinner.

'I speak in love: give me leave to remind you of some touches that you had formerly upon your spirit under the means of grace; remember how

much you were sometimes affected under preaching ! Did you never say that those sermons upon hardness of heart softened yours ? Inquire, I pray, whether those convictions, which were then upon your heart, are not worn off by the incumbrances of the world ? If, upon inquiry, you find that they are, it is high time for you to look about you, and repent ; and not only to do your first works, but to strive to outdo them.

‘ I have, with grief, taken a review of the frame of my own spirit when I was at your house ; and I have no small sense of the distemper of my soul, whereby I was betrayed into too great an indifference to the things of God ! And, finding by sad experience, that I was more apt, amongst those carnal comforts and affairs, to lose that relish and savour of divine things that I was wont to have ; and those delightful appearances of God which I was, through rich grace, acquainted with, while I was more sequestered from the world and earthly delights (not but that I find my heart at the best under the highest advantages of closest communion, too unwilling to endeavour after and maintain that gracious sense and acknowledgment of God which I would fain attain unto) : I say, observing mine own experiences, and knowing that your heart was something akin to mine, and fearing lest multiplicity of business should expose you also to the same hazard, Christian compassion could not but put me upon arming you against those temptations to which your occasions make you subject.

‘ The desire of my soul for you is, that you may travel safely through a dangerous wilderness to a blessed Canaan ; that you may acquit yourself like a Christian in opposing and conquering all your enemies, and, at last, come triumphing out of the field ; and that you may behave yourself like a pilgrim and stranger in a far country, who is looking for a city that hath foundations ; and that we may meet together with joy at our Father’s house, and sit down with Him in eternal glory ! O, that word “ glory ” is so weighty, if we did believe it, that it would make the greatest diligence we can use to secure it seem light. O, that far more exceeding and eternal weight of glory ! O for more faith ! Lord, increase our faith ! and then there will be nothing wanting to make us put forth the utmost strength of our souls, and to improve every moment of time to catch hold of all advantages, and to make use of all means possible for the attainment of such glorious ends.

‘ But, O these unbelieving hearts ! let us join our complaints, and let us all break forth into bitter lamentations over them ! May not we with as good reason, as that distressed father over his possessed child, bring our hearts into the presence of our Saviour, and cry out with tears, and say that it is these unbelieving hearts, which sometimes cast us into the fire, and sometimes into the water ? yea, worse, every time we forsake God, and prefer anything before him, we part with life for death, with heaven for hell !

‘Give me leave to come yet a little nearer to you : —What an advantage would a full persuasion of the truth and excellency of Gospel-discoveries bring to your soul, if you would but seriously and with all your strength drive on true spiritual designs! O, how easily might you then go under all your burdens! If your care for the things of this world were but rightly subordinate to the things of eternity, how cheerfully might you go on with your business! If you sought first the kingdom of heaven and the righteousness thereof, then all other things would be added, so far as they are necessary or good for you!

‘Let me therefore, at this time, put you upon that duty of raising your mind from earth to heaven, from the creature to the Creator, from the world to God. Indeed, it is a matter of no small difficulty to discover the disorder that is in our souls, when we are solicitous about temporary objects and employments: but there are but few surer discoveries of it than insensibility, and not complaining of it. For when the soul is indeed raised to spiritual objects, and to understand clearly its eternal interest; when it doth in good earnest take God for its portion, and prefer Him above all; then it will be quickly sensible of the soul’s outgoings after other objects, and even grudge that any time should be taken up in the pursuit of the creature, and that anything below God should be followed with earnest pleasure and constancy. It would that God should have the best, and

it would do nothing else but love, serve, and enjoy Him. For my own part, I cannot but wonder that God will give us leave to love Him. O blessed goodness, O infinite condescension ! Those that believingly seek Him, He is not ashamed to be called their God ! I am sensible in some measure of your burdens, and indeed that must needs be a burden that keeps the soul from pursuing its chiefest good. My prayers for you are, that you may have such teachings from God, as may make you understand how far heavenly things are more precious than earthly ; and that you may with all your might seek, mind, and love that which hath most of true excellency in it, and which hath the only ground of real comfort here, and of eternal happiness hereafter !

CHAPTER XIII.

HIS LOVE AND COMPASSION TO SOULS.

HE was full of pity and compassion to souls ; and yet greatly grieved and ashamed that he did no more to express his sense of the worth of souls, and that his bowels did no more sensibly yearn over those, who, he had just cause to fear, were in a Christless state. Though there were few of his kindred and relations, nay, of his neighbours and acquaintance, that he made not a personal application to, either by letters or conference ; yet for all this, who *more ready to cry out of want of love to souls, and of*

unprofitableness to others in his generation, and that he was no more full of compassion, and made no better improvement of all the visits that he made; in which we should not make carnal pleasure and recreation our end, but the imparting and receiving of some spiritual gift? This made him, after a considerable absence from a dear friend, to groan out these complaints: 'God by His providence hath oft brought us together; but, to how little purpose, God and our consciences know. As for my part, I may justly bewail my barrenness. O, that I should be of so little use where I come! O, that my tongue and heart should be still so unfruitful! I am ready to hope sometimes, that, if it should please God in His providence to bring us again together, we may be more profitable one to another.

'And this indeed makes me more desirous of coming to you again, than anything else—that I may do some good among you. O, how few study to advance the interest of Christ and the benefit of one another's souls in their visits, as they should and might do! I am not able, at present, to order my affairs so as to come comfortably over to you, but I hope, ere long, the Lord will give me leave to see you, and be refreshed by you: I desire to supply my absence by this sure token of my remembrance of you; and also that I might have an opportunity for that which we ought to eye most in the enjoyment of one another's society. But I have found, that, partly because of the narrowness of my heart, not

being enlarged to bring forth into act what I have greatly desired ; partly because of the malice of the enemy of our souls, who endeavours all that possibly he can to lay stumbling blocks in our way to real union and nearer acquaintance with God and Christian communion—from these, and other causes, it is, that I have been too little beneficial to you formerly.

‘ It may be, I may write that with freedom, which in presence I should not have spoken. I shall take occasion, from your desire of my presence with you, to look higher to the desires of our souls to be in conjunction and communion with the highest good, Who fills up all relations to our souls ; Who is our father, our husband, our friend, our God ; yea, our all in all. But when I say He is all in all, I mean more than that which we count all ; for everyone doth confess that it is God alone that doth bless all other things to us, and that it is not out of the nature of those things that we enjoy, that they are blessings ; but it is God which makes them comforts to us. And thus God is to be acknowledged All, in all common enjoyment !

‘ But, besides this, God is something to the soul, which He is by Himself, and not in the mediation of the creatures ; where God is as a portion, and lived upon as our true happiness : He is not only the complement of other things, but He Himself is the soul’s sufficiency. I am a little obscure, I desire to be plainer ; I mean, that through the dispensation of *the Gospel*, God is to be lived upon, delighted in,

and chosen before all: for, for this very end hath Christ appeared, that He might make God approachable by man; and that we, who are afar off, may be made nigh.

There is a nearness to God, which we are not only allowed, but called to, in the loving dispensations of the Gospel; so that now we are not to be strangers any longer, but friends; we are to have fellowship and communion with God. Why do not our hearts even leap for joy, why do not our souls triumph in these discoveries of love? Even because we know not the greatness of our privileges, the highness of our calling, the excellency of our advancement, the blessedness of this life, the sweetness of these employments, the satisfaction of these enjoyments, the comfort of this heavenly life, the delights of this communion with God: we know not the things which belong to our peace; and thus when God calls us to that which He sent His Son for, when Christ offers us that which cost Him so dear, we with the greatest unworthiness, the vilest ingratitude, refuse, slight and condemn it. What think we? doth it not go even to the heart of Christ; and, to speak after the manner of men, doth it not grieve Him to the soul to behold His greatest love scorned, and the end of His agony to be more vilely accounted of than the basest of our lusts?

‘Let us, therefore, according to that high calling wherewith we are called, enter into a more intimate acquaintance with God, and as we find our souls

acting naturally towards those things, which are naturally dear to us, so let us strive to heighten our spiritual affections.

‘ We are very apt to look upon duties as burdens rather than privileges and seasons of enjoying the greatest refreshments. But these apprehensions are very low and earthly. O that we could at length set ourselves to live a spiritual life, to walk with God, and, out of a new nature, to savour and relish those things which are above ! Could we but really, intensely, believingly desire that which is real happiness, and the heaven of heavens—union and communion with God—these desires would bring in some comfort.

‘ As for me, you must give me allowance to get my affections more emptied into God, though it be with a diminution of love to you ; and blessed will that day be when all love will be fully swallowed up in God !—But spiritual love doth not destroy natural affections, or relative obligations, but perfect and rectify them ; and so I may, giving up myself to God, be still yours.’

CHAPTER XIV.

HIS TROUBLE AT THE BARRENNESS OF
CHRISTIANS.

HE was not a little troubled at the barrenness of Christians in their discourse, and their not improving their society for the quickening and warming of their hearts. The useless waste of precious time, the ill-management of visits, and the impertinency of their talk, he often reflected upon with a holy indignation. It vexed him to the soul, to see what prizes sometimes were put into the hands of Christians, and how little skill and will they had to improve them, for the building up of one another in their most holy faith: and that they who should be encouraging one another in the way to Zion, communicating of experiences, and talking of their country, and of the glory of that kingdom which the saints are heirs of, could satisfy themselves with frothy conversation;—as if Christ, heaven, and eternity were not things of as great worth as anything else that usually sounds in the ears, and comes from the lips, of professors. That the folly of common discourse among Christians might appear more, and that he might discover how little such language did become those that profess themselves Israelites, and that ‘say they are Jews,’ he once sat down silent and took out his pen and ink, and wrote down in shorthand the discourses that had passed for some time together amongst

those which pretended to more than common understanding in the things of God ; and after a while he took his paper and read it to them, and asked them whether such talk was such as they would be willing God should record. This he did, that he might shame them out of that usual unobserved, and unlamented, unprofitable communication, and fruitless squandering away that inestimable jewel, opportunity. 'O, to spend an hour or two together, and to hear scarce a word for Christ, or that bespeaks our hearts in love with holiness ! Is not this writing a brave, rational, divine discourse ? Fie ! fie ! Where is our love to God and souls all this while ; where is our sense of the preciousness of time, of the greatness of our account ? Should we talk thus, if we believed that we should hear of this again at the day of judgment ? And do we not know that we must give an account of every idle word ? Is this like those that understand the language of Canaan ? Did saints in former times use their tongues to no better purpose ? Would Enoch, David, or Paul have talked thus ? Is this the sweetest communion of saints upon earth ! How shall we do to spend eternity in speaking the praises of God if we cannot find matter for an hour's discourse ! Doth not this speak aloud our hearts to be very empty of grace, and that we have little sense of those spiritual and eternal concerns upon us ?'

As the barrenness and empty converse of *Christians* was a sin that he greatly bewailed, so the

want of love amongst Christians, and their divisions, did cost him many tears and groans; he did what he could to heal all their breaches by his tender, prudent, and Christian advice and counsel; and if prayers, tears, and entreaties could have prevailed to cement differences, they would not long have remained open. And because the wounds of division are yet bleeding, I shall insert two healing letters of his, which speak what spirit he was of.

CHAPTER XV.

TWO LETTERS TO CEMENT DIFFERENCES AND CAUSE LOVE AMONG CHRISTIANS.

‘It cannot be expected that wounds should be healed till their cause is removed; that which moveth me to write to you at present, and puts me upon intentions of writing to you again, is, that I may do my utmost, by mouth and pen, for the removal of that which is the cause of the inward grief and trouble of my soul, and, I am persuaded, of others also as well as mine, viz., those divisions, that I could not but observe to be between yourself and another Christian friend. I hope, after my asking counsel not only of my own heart, but of God also, He hath directed me to that which may be to His own glory, and the good of your soul; and not only for the removing of grief, but the

rejoicing of the hearts of them upon whom former divisions had any effect.

‘I therefore desire you to entertain these following lines, as the issues of deep affection to your soul, and the honour of religion: and I beseech you read them, not only as from me, who desire your good with the strength of my soul, but as from God Himself, of Whose love your good improvement will be a token. That end which I propose to myself, I cannot but be persuaded you also design, commend, and desire; which is, Christian charity, and that sweet, meek, gospel spirit, which is so highly and frequently commended by our Saviour to the practice of His disciples. O that, where there hath been any breaches, there might be the nearer union; and that ye might be joined together in the same spirit, might keep the unity of the spirit in the bond of peace!

‘And for this end, that you would remove all old hindrances, watch continually lest you give, and be careful not to take occasion of, offence. The necessity, usefulness, sweetness of true spiritual love, appears by the frequent injunction of it in the Word of God, by the sense of Christians, the uncomfortableness and deformity of the contrary. Now that you may, in an unintermitted constancy, enjoy peace within and without, and rejoice my soul, I desire you to join your own endeavours with the consideration of those things, which I shall now and hereafter *send to you.*

‘ Consider that it is a Christian’s duty to go out of himself, to lay down his own ends and interests, and wholly to take upon him God’s cause ; to do all for God, and to act as under God, to be God’s instrument in our souls and bodies which are God’s. Thus did God create man for His own glory, and not that man should seek himself. And when man fell, he fell out of God into himself ; out of that divine order and composure of mind, in which God had made him, into confusion ; from a love of God, into a corrupt self-love and self-seeking. Now if we do but descend into our souls, and observe the actings, intents, and contrivances of them, we cannot but observe how confusedly and abominably all work together for the pampering, pleasing, and advancing of self. We are not to think that if we do not presently discover this in ourselves, that it is not so with us : for, in some degree, it is in everyone, even in the truly regenerate ; as far as they have the relics of corruption in them, so far they have in their souls this self-love. Now this disorder in our minds, whereby they are taken off from their right ends, is that very natural corruption and depravity which we received from Adam ; and it is, and, to a spiritual sense, ought to be, worse than hell itself ; inasmuch as the cause doth eminently contain all and more evil than the effect.

‘ This is the spiritual death, whereby we are dead in sin : the fruit of the first curse, Thou shalt die the death. The soul’s life in this world is, its being in

God, and living to God, and enjoyment of God ; and the soul's eternal life will be, so to know God as to be formed into His likeness, and to be received into a full participation of, and communion with, God. The soul's death here is, its being fallen off from God, and its being carried into itself ; and its eternal death will be, an utter separation from Him.

‘ Now mankind being thus fallen from God, Christ is sent for this very end, to bring man back again to God ; and then man is brought unto God, when he is brought out of that state of self-love into that state whereby he gives up himself wholly to God. Thus the soul, being quickened by the Spirit of God, leaveth off living to itself, which was its death ; and lives to God, which is its life. Here comes in the great duty of denying ourselves for Christ's sake ; which indeed were no duty, if there were nothing in us contrary to God.

‘ This then is our duty, not to seek our own things before the things of God ; to lay God's glory as the foundation of all our actions, and if there be any thing in us contrary to that, to give it no leave to stand in competition with God.

‘ Now were this deeply-rooted in our hearts, how would contention, anger, wrath, and heart-burning, and all things of this nature cease ? Such influence would the taking God's part against self have, into the quiet and peace of men, that they cannot be without it.

‘ We see how wisely God hath ordered things,

that the very act of man's being off from God, should be the cause of confusion, war and misery; and what can be more just and equal than this, that God, Who is the author of our being, should be the end of our being? O then, that once our minds were again reduced to this frame—to live wholly to God! O that we were wrought into a thorough prejudice against self, which stands between us and true peace! I beg of you to spare some time from the world, and retire into privacy, where you may apply this to your own soul.

'My prayer to God for you, out of the strong yearnings of my soul towards you, is, that He would make this effectual to its intended end, for the inward peace of your soul, for your comfortable walking with God in this life, and that condition wherein the wisdom of God hath placed you. I write these lines with the strength of affection; I feel fear, grief, compassion, working strongly. O, pity me in the midst of all these, whilst I cannot call to remembrance the cause of these without a flood of tears. "Fulfil therefore my joy, in being of one mind: yea, if there be any consolation in Christ, if any comfort in love, if any fellowship of the Spirit, if any bowels of mercy, fulfil ye my joy, and be like-minded, having the same love, being of one accord, of one mind" (Phil. ii. 1, 2). I leave you to the love and mercy of God, and to the working of His Spirit, which alone is able to put life and power into these words. Which that He would do,

is the earnest request and fervent prayer of yours,

‘JOHN JANEWAY.’

Now upon a faithful perusal of this letter, it pleased the Lord to give a meek and more complying spirit, and in a great measure it wrought its intended effect. The noble design of this sweet peacemaker took so far as to produce an ingenuous acknowledgment, and sorrowful bewailing of the want of that self-denial, humility, meekness, and love which so much becomes our sacred profession. How greatly was he delighted on the receipt of a letter from the former friend, which gave no small satisfaction and hopes that his endeavours were not in vain! And, that nothing might be wanting on his part, he speedily backed his former letter with the following :

‘DEAR FRIEND,

‘My soul is enlarged towards you and my affections work within me ; and yet give me leave now to lay aside those weak flames of natural affection, and to kindle my soul with divine love. Here there is no fear of running out too far, while all is in Christ, and for Christ. O that now I could let out the strength of my soul, not as to yourself, but as to God! O that my heart were more enlarged, that it may be comprehensive of a more full, true Christian love! God is altogether lovely, and to be loved for Himself ; and we are so far dark, ignorant, and blind, *as we do not* see and account Him most amiable. O

let me have such discoveries of His excellency, that my heart may pant, thirst, and break for its earnest longings after the richest participations of Him; that I may for ever be swallowed up of His love! O that I may love Him a thousand times more than I do; that I may rejoice in Him, and take the sweetest complacency and delight in Him alone; and that I could let out my affections most where I see anything of Himself, any beams of the image of His holiness, and that beareth the impression of His Spirit! Had you visited me from the dead, my affections could not have moved more strongly, or my rejoicings have been greater, than they were at the receipt of those lines which I had from you, wherein so much of Christ in you and the goodness of Christ to me did appear. Fulfil my joy in the Lord, refresh my bowels, and let not my rejoicing be in vain. If it hath pleased the Lord to make the imperfect and weak endeavours of His unworthy servant any way subservient to His own glory in you, it is that which I account myself unworthy of, and desire to receive it from Him as a manifestation of the riches of His free goodness to myself; knowing myself to be unworthy to be His instrument in the meanest service, much more in so great a one as this is. Hoping and persuading myself of the effectual work of my former letter, I am encouraged to write again, both because of my promise and your expectation, and the weighty nature of the subject that I was then upon, which was *love*—true Christian love—which is a thing so

comely, so beautiful and sweet, and of such weighty power in all actions to make them divine and excellent, that there is no labour lost in endeavouring to get more of it, even in those in whom it most aboundeth. The Apostle (1 Thess. iv. 9, 10), though he knew that they were taught of God to love one another, and that they did it towards all the brethren, yet even then he beseecheth to abound more and more in that grace of love. The former principle out of which this love doth arise, as I informed you in my former letter, was the putting off our own interests and putting on God's. Now I shall proceed in minding you of another Christian duty, which is effectual to the knitting us together in a firm, operative love, and that is this: that a Christian is to walk as one that is a member of Christ Jesus. Into what near and close union are those that are given Him by the Father received! How hath the Holy Ghost chosen out all the nearest natural relations to express and shadow out the closeness of that spiritual relation that is between Christ and His! Christ is our King, and we His people; He is our Master, and we are His servants; He is our Shepherd, and we are the sheep of His pasture; He is our Friend, and we His; He is our Husband, and we are His spouse; He the Vine, we the branches; He our Head, and we are His members; He is in us, and we in Him; He is our Life. This duty will have influence upon our affections these ways:

First, as Christ is our Head and we are His mem-

bers, so He hath an absolute command over us. And where this relation is real, obedience to the commands of Christ is sweet and without constraint and force; now this is Christ's command, that we should love one another. "By this," saith He, "shall all men know you are My disciples, if ye love one another." Those relations, into which Christ receiveth His, speak and hold forth a willing, cheerful, entire submission to the commands of Christ; and what duty is there in all the Gospel which is more frequently and earnestly pressed than this? "A new commandment give I unto you, that you love one another; as I have loved you, so love one another." So full is the whole Scripture of obligations, both upon conscience and ingenuity* to this duty, that the whole stream of it seems to run into this channel of love. But Christ's command is such an obligation, as one that hath any spiritual sense to feel the strength of it cannot break. It is Christ hath commanded, and shall not we obey? Shall not the love of Christ constrain us? Shall we be so unkind to Him Who hath been so kind to us, as to stand it out with Him in so equal a command? Shall not the sweetness of Christ overcome us? that seeing His love was so great as not to spare His life for us, yea, and suffer more for us, I believe, than we think He did; nay, I may say than we can conceive He did; and that which commends His love to us is, that He should do and suffer so much for us, who of

* This word sometimes signifies "fairness."

His creatures were become His enemies. Why should we not then cheerfully submit to Him in this one command, "Love one another"? Doth not the very word *love* carry in it, at the first hearing, abundance of alluring violence? This is Christ's yoke, and here we may well say, His yoke is easy and His burden is light. What is there in a life of divine love that we need be afraid of? What is there in this command that is grievous? How can this yoke be uneasy? What reason to be loath to take it on? But such is the base degeneracy and unreasonableness of corrupted nature, that when anything comes in competition with self-love, then all bonds must be broken, all yokes must be cast off, and nothing will then keep us in, but we must and will take our own part, though never so bad. And our own part in the heat of passion must seem best, though it be contrary to infinite righteousness, which is God Himself. O that we could once learn to lay aside this natural prejudice which we have against whatsoever doth thwart our humours, though it be never so just, holy, and rational. O that we could look more narrowly, and search more exactly into ourselves with a spiritual eye, and then we could not but see that which would make us loathe ourselves, and to become abominable in our own eyes; and rather take any part than our own, we should see so much deceitfulness in ourselves, that we should think our case bad, though it seem as so good to our natural self, till we apply it to the rule. Rule! nature would have none but itself;

and though, in our better composure of mind, we may receive some other rule ; yet in our passions we cannot spare time to go to any other rule, but we take that which is next to hand, and self will be sure to be that. But we must, if we will be true Christians, learn to deny self, and wholly to submit ourselves to the command of Christ, as our only rule. O, let the power of Christ's love and command make us obedient to this command of love !

Secondly, if we are to walk as members of Christ, Who is our Head, this hath influence upon our affections to oblige us to love one another, as, from the command which the head hath over the members, so, from the conformity that is to be in the members to the head. The head and the members are not of two several natures, but the same nature passeth from the head through all the members. Now, if we be engrafted into Christ, we must become of the same nature with Him ; let us be " followers of Christ as dear children, and walk in love, as Christ also hath loved us." Paul bids us to be followers of himself, as he was follower of Christ. Christ then is to be our great pattern : He commands us to learn of Him, for He was meek. For us to think to attain unto a perfect conformity to Him, is in vain ; but, as much as our natures are capable of, we are to strive for it. Christ's love to us hath breadth, and length, and depth, and height, which passeth knowledge. Greater love hath no man than this, that a man should lay down his life for his friend, but herein

brethren. The cause of this union is our being made partakers of Christ's nature, and baptized into the same Spirit with Him : and if we have at any time experienced the more lively and full incomes of this Spirit of Christ, how did it set the heart on fire ! The soul is then too narrow to contain its own affections ; how dearly then could we look upon a saint ! How did pride and wrath vanish, and melt down into meekness, humility, and love ! Did we never experience what this meaneth ? Then let the remembrance of the sweetness of it renew it in us. O, a life of spiritual love is a life indeed, a heaven upon earth ! This is a good rule ; when we find ourselves in a spiritual temper, let us examine ourselves then, and inquire how we like such a frame ; let us remember the voice of the Spirit in us, and labour to have our judgment and affections always so balanced.

'Fourthly, Are we members of Christ, we do not say we do not love Christ. If we do indeed love Christ, let us love Him wherever we find Him. Christ is in all those that are His. Let us fear offending Christ in His ; for what is done to them He will take as done to Himself. It will be said in that great day, " Inasmuch as ye did it unto these, ye did it unto Me." Let us think what we will of it at present, the world will find this true to their cost. And if we act as in Christ, we shall find ourselves as much concerned for Him as for ourselves, and more too. O, the wrongs that are done to Him, we shall reckon done to us. If we are Christ's, Christ's interest

will be ours, and His injuries ours. If we are Christ's we shall be as fearful of offending any of His, as of wronging ourselves. Christ Himself is above the reach of our wrongs to be touched by them in Himself; but in His members He suffers to this very day. If then Christ and we are one, and Christ and all His are one, let us love Christ in His, let us rejoice in Christ in His members, let us endeavour to requite Christ in His members; let us fear grieving the spirit of Christ in grieving the spirits of any of His dear ones. Wound not Christ in wounding the heart of His beloved. O the preciousness, pleasure, and profit of this love! I beg of God to give you a full enjoyment of that sweetness, and the joyful fruits of it; the Lord refresh you with a quick and constant sense and sight of His eternal love towards your soul; to which the assurance of true Christian love, by the effectual work of the Comforter, may bring you. By this we know that we are passed from death to life, because we love the brethren. If it shall please the Lord to give me leave to see you again, I shall come with strong expectations and earnest desires of seeing a sweet alteration for the better in you, in your deportment and carriage towards one that did deserve better at your hands. And what an effect hopes of this nature frustrated will produce, I beseech you to judge. I pray God fill you with peace and joy. My hand is weary with writing, but my mind still runs forth in desires and prayers for you. I hope the Lord will take away all cause of writing

any more to you on this subject. Your letter gave my hopes a good beginning ; I beseech the Lord to carry on what He hath begun to the glory of His goodness, that I may at every sight of you see more of the image of Christ in you, and more of the power and beauty of this grace of love, and that I may find you drawn nearer to heaven, and see you with Christ in heaven when time shall be no more. I leave you in the arms of love.

‘ JOHN JANEWAY.’

By all this you may easily perceive what spirit actuated him, and how much he was troubled by any divisions amongst the people of God. Indeed, he was of so loving and lovely a disposition that he even commanded the affections of most that knew him ; and so humble that he was ashamed to be loved for his own sake.

I can never forget a strong expression that I have heard from him concerning one that had a very ardent love for him. ‘ I know this,’ said he, ‘ that I love no love but what is purely for Christ’s sake ; would Christ might have all the love ! He alone deserves it ; for my part, I am afraid and ashamed of the love and respects of Christians.’ He saw so much pride, peevishness, and division among professors, that it did not a little vex his righteous soul, and made him think long to be in a sweeter air, where there should be nothing but union, joy, and love. He could not endure to hear Christians speak

reproachfully one of another, because they were of different judgments and persuasions. There, where he saw most holiness, humility, and love, there he let out most of his affections. And he was of that holy man's mind, that it were pity that the very name of division were not buried; and that the time would come that we might all dearly pay for our unbrotherly, nay, un-Christian animosities.

CHAPTER XVI.

AN ACCOUNT OF THE LATTER PART OF HIS LIFE.

For the latter part of his life he lived like a man that was quite weary of the world, and who looked upon himself as a stranger here, and lived in the constant sight of a better world. He plainly declared himself but a pilgrim that looked for a better country, a city that hath foundations, whose builder and maker is God. His habit, his language, his deportment, all spoke him one of another world. His meditations were so intense, long, and frequent, that they ripened him apace for heaven, but somewhat weakened his body. Few Christians attain to such a holy contempt of the world, and to such clear, believing, joyful, constant apprehensions of the transcendent glories of the unseen world.

He made it his whole business to keep up sensible communion, and to grow into a humble familiarity

with God, and to maintain it. And if by reason of company, or any necessary recreations, this was in any measure interrupted, he would complain, like one out of his element, till his spirit was recovered into a more delightful intercourse with God. He was never so well satisfied as when he was more immediately engaged in what brought him nearer to God ; and by this he enjoyed those comforts frequently, which other Christians rarely meet with. His graces and experiences, toward his end, grew to astonishment. His faith got up to a full assurance ; his desires into a kind of enjoyment and delight. He was often brought into the banqueting-house, and there Christ's banner over him was love ; and he sat down under His shadow with great delight, and His fruit was sweet unto his taste. His eyes beheld the King in His beauty, and while he sat at His table, His spikenard did send forth its pleasant smell. He had frequent visions of glory, and this John lay in the bosom of his Master, and was surely a very beloved disciple, and highly favoured. His Lord oft called him up to the Mount to Him, and let him see His excellent glory. O the sweet foretastes that he had of those pleasures that are at the right hand of God ! How oft was he feasted with the feast of fat things, those wines on the lees well refined ! and sometimes he was like a giant refreshed with wine, rejoicing to run the race that was set before him, whether of doing or of suffering. He was even sick of love, and he could say to the poor inexperienced world, ' O

taste and see !' and to Christians, 'Come, and I will tell you what God hath done for my soul.' 'O, what do Christians mean that they do no more labour to get their senses spiritually exercised ! O, why do they not make religion the very business of their lives ? O, why is the soul, Christ, and glory thus despised ? Is there nothing in communion with God ? Are all those comforts of Christians that follow hard after Him, worth nothing ? Is it not worth the while to make one's calling and election sure ? O, why do men and women jest and dally in the great matters of eternity ? Little do people think what they slight, when they are seldom and formal in secret duties, and when they neglect that great duty of meditation, which I have, through rich mercy, found so sweet and refreshing. O, what do Christians mean, that they keep at such a distance from Christ ? Did they but know the thousandth part of that sweetness that is in Him, they could not choose but follow Him hard ; they would run and not be weary, and walk and not be faint.'

He could sensibly and experimentally commend the ways of God to the poor unexperienced world, and say, 'His ways are pleasantness ;' and justify wisdom and say, 'Her paths are peace.' He could take off those aspersions which the devil, by frantic atheistical spirits, casts upon godliness in the power of it. Here is one that could challenge all the atheists in the world to dispute ; here is one that could bring sensible demonstrations to prove a

deity, and the reality and excellency of invisibles, which these deluded men make the subject of their scorn; here is one that would not change delights with the greatest epicures living, and vie pleasure with all the sensual rich gallants of the world. Which of them all could in the midst of their jollity say, 'This is the pleasure that shall last for ever?' Which of them can say, amidst their licentious revels, 'I can now look death in the face, and this very moment I can be content, yea, glad to leave these delights, as knowing I shall enjoy better.' And this he could do, when he fared deliciously in spiritual banquets every day. He could with good reason say, 'Soul, thou hast goods laid up for many years.' He knew full well that what he enjoyed here was but a little to what he should have shortly. 'In His presence there is fulness of joy; at His right hand there are pleasures for evermore.' Where is the Belshazzar that would not quake in the midst of his cups, whilst he is quaffing and carousing in bowls of the richest wine, if he should see a hand upon the wall, writing bitter things against him, telling him that his joys are at an end, and that this night his soul must be required of him; that now he must come away and give an account of all his ungodly pleasures, before the mighty God. Where is the sinner that could be content to hear the Lord roaring out of Zion, whilst *he* is roaring in the tavern? Which of them would be glad to hear the trumpet sound, and to hear that voice, 'Arise ye dead,

and come to judgment?' Which of them would rejoice to see the mountains quaking, the elements melting with fervent heat, and the earth consumed with flames, and the Lord Christ, Whom they despised, coming in the clouds with millions of His saints and angels, to be avenged upon those that know not God and obey not His gospel? Is not that a blessed state, when a man can lift up his head with joy, while others tremble with fear, and sink with sorrow? And this was the condition of that holy young man, in the midst of all worldly comforts he longed for death; and the thought of the day of judgment made all his enjoyments sweeter. O, how did he long for the coming of Christ! Whilst some have been discoursing by him of that great and terrible day of the Lord, he would smile and humbly express his delight in the forethought of that approaching hour.

I remember once there was a great talk that one had foretold that Doomsday should be upon such a day; although he blamed their daring folly, that would pretend to know that which was hid from the angels themselves, and that the devil could not acquaint them with, yet, granting their supposition to be true, 'What then,' said he, 'what if the day of judgment were come, as it will most certainly come shortly? If I were sure the day of judgment were to begin within an hour, I should be glad with all my heart. If at this very instant I should hear such thunderings, and see such lightnings, as Israel

did at Mount Sinai, I am persuaded my very heart would leap for joy. But this I am confident of, through infinite mercy, that the very meditation of that day hath even ravished my soul, and the thought of the certainty and nearness of it is more refreshing to me than the comforts of the whole world. Surely, nothing can more revive my spirits than to behold the blessed Jesus, the joy, life, and beauty of my soul. Would it not more rejoice me than Joseph's waggons did old Jacob? I lately dreamed that the day of judgment was come: methought I heard terrible cracks of thunder, and saw dreadful lightnings; the foundations of the earth did shake, and the heavens were rolled together as a garment; yea, all things visible were in a flame; methought I saw the graves opened, and the earth and sea giving up their dead; methought I saw millions of angels, and Christ coming in the clouds. Methought I beheld the Ancient of Days sitting upon His throne, and all other thrones cast down; methought I beheld Him Whose garments were white as snow, and the hair of His head like pure wool; His throne was like the fiery flame, and His wheels as burning fire; a fiery stream issued and came forth from Him; thousands of thousands ministered unto Him; and ten thousand times ten thousand stood before Him; and the judgment was set and the books were opened. But O, with what an ecstasy of joy was I surprised! Methought it was the most heart-raising and soul-ravishing sight that ever my eyes beheld;

and then I cried out, "I have waited for Thy salvation, O God!" and so I mounted into the air to meet my Lord in the clouds.'

This I record, only to show how far he was from being daunted at the thoughts of death or judgment, and to let other Christians know what is attainable in this life, and what folly it is for us to take up with so little, when our Lord is pleased to make such noble provisions for us, and by a wise and diligent improvement of those means which God hath offered us, we may have an entrance administered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

O how comfortable, how honourable, and how profitable is this state! These are the men that quit themselves like Christians. This is a true greatness, noble manhood, real valour! This was the condition of Mr. Janeway for about three years before he died. I will not deny but that he had some clouds; but he usually walked in a sweet, even, humble serenity of spirit, and his refreshing joys were more considerable than his despondings; and though he questioned many actions, yet did he not question his state, but had his heart fixed upon that rock which neither waves nor winds could shake. His senses were still so spiritually exercised, that he could look up to heaven as his country and inheritance, and to God as his Father, and to Christ as his Redeemer; and (which is scarce to be heard of) he counted it the highest act of patience to be willing

1

to live, and a very great pitch of self-denial to be contented to be in this world, and to dwell on this side a full and eternal enjoyment of that royal glorious One Whom his soul was so much in love with. In a word, he had the most earnest desire to be dissolved and to be with Christ that I ever saw, read, or heard of, since the apostles' times.

CHAPTER XVII.

HIS LAST SICKNESS AND DEATH.

AND now the time drew nigh, wherein his longings would be satisfied; he is called to his last work; and truly his deportment in it was honourable; his carriage so eminently gracious, so meek, patient, fruitful, joyful and thankful, that it made all his friends stand and wonder as being abundantly above their experience and reading; and those Christians that saw him could not but admire God in him, and look upon him as one of the most singular instances of rich grace, and even bless God that their eyes ever saw, or their ears ever heard, such things; and had such a sensible demonstration of the reality of invisibles.

HE FALLS INTO A DEEP CONSUMPTION.

His body was now shaken again, and he fell into a *deep consumption*; but this messenger of God did

not in the least damp him. Spitting of blood was no ghastly thing to one who had his eye upon the blood of Jesus ; faint sweats did not daunt him who had always such reviving cordials at hand. It was matter of joy to him, that he was now in some hopes of having his earnest desires satisfied.

After he had been a while sick, a sudden dimness seized upon his eyes ; by-and-by his sight quite failed ; and there was such a visible alteration in him that he and others judged these things to be the symptoms of approaching death. But when he was thus taken, he was not in the least surprised ; but was lifted up with joy to think what a life he was going to, looking upon death itself as one of his Father's servants, and his friend who was sent as a messenger to conduct him safely to his glorious palace.

When he felt his body ready to faint, he called to his mother and said, ' Dear mother, I am dying, but I beseech you be not troubled ; for I am, through mercy, quite above the fears of death ; I have nothing troubles me but the apprehension of your grief. I am going to Him Whom I love above life.'

But it pleased the Lord to raise him again a little out of this fainting-fit, for his Master had yet more work for him to do before he must receive his wages. Although his outward man decayed apace, yet he was renewed in the inward man day by day ; his graces were never more active and his experiences were never greater. When one would have thought

he should have been taken up with his distemper, and that it had been enough for him to grapple with his pains, then he quite forgot his weakness, and was so swallowed up of the life to come, that he had scarcely leisure to think of his sickness.

For several weeks together I never heard the least word that savoured of any complaint or weariness under the hand of God, except his eager desire to be with Christ be counted complaining, and his haste to be in heaven be called impatience. Now was the time when one might have seen heaven and the glory of another world realized to sense. His faith grew exceedingly, his love was proportionable, and his joys were equal to both.

O the rare attainments! The high and divine expressions that dropped from his mouth! I have not words to express what a strange, triumphant, angelical frame he was in, for some considerable time together. It was a very heaven upon earth, to see and hear a man admiring God at such a rate, as I never heard any, nor ever expect to hear or see more till I come to heaven. Those that did not see cannot well conceive what a sweet frame he was in, for at least six weeks before he died. His soul was almost always filled with those joys unspeakable and full of glory. How oft would he cry out, 'O that I could but let you know what I now feel! O that I could show you what I see! O that I could express the thousandth part of that sweetness that I now find in Christ! You would all then think it well worth the

while to make it your business to be religious. O my dear friends, we little think what Christ is worth upon a death-bed. I would not for a world, nay for millions of worlds, be now without Christ and a pardon. I would not for a world have to live any longer : the very thought of a possibility of recovery makes me even tremble.

When one came to visit him and told him that he hoped it might please God to raise him again, and that he had seen many a weaker man restored to health, and that lived many a good year after : ‘ And do you think to please me,’ said he, ‘ by such discourse as this? No, friend, you are much mistaken in me, if you think that the thoughts of life, and health, and the world, are pleasing to me. The world hath quite lost its excellency in my judgment. O how poor and contemptible a thing is it in all its glory, compared with the glory of that invisible world which I now live in the sight of! And as for life, Christ is my life, health and strength ; and I know I shall have another kind of life when I leave this. I tell you it would incomparably more please me, if you should say to me, “ You are no more of this world ; you cannot possibly hold out long ; before to-morrow you will be in eternity.” I tell you I do so long to be with Christ, that I could be contented to be cut in pieces, and to be put to the most exquisite torments, so I might but die and be with Christ. O, how sweet is Jesus ! Come, Lord Jesus ; come quickly ! Death, do thy worst ! Death hath lost his terribleness. Death ! it is nothing.

I say death is nothing, through grace, to me. I can as easily die as shut my eyes, or turn my head and sleep. I long to be with Christ ; I long to die !' that was still his note.

His mother and brethren standing by him, he said : ' Dear mother, I beseech you, as earnestly as ever I desired anything of you in my life, that you would cheerfully give me up to Christ ; I beseech you do not hinder me, now I am going to rest and glory. I am afraid of your prayers, lest they pull one way and mine another.'

And then turning to his brethren, he spake thus to them : ' I charge you all, do not pray for my life any more : you do me wrong if you do ! O that glory !—the unspeakable glory that I behold ! My heart is full, my heart is full. Christ smiles, and I cannot choose but smile ; can you find in your heart to stop me, who am now going to the complete and eternal enjoyment of Christ ? Would you keep me from my crown ? The arms of my blessed Saviour are open to embrace me ; the angels stand ready to carry my soul into His bosom. O, did you but see what I see, you would all cry out with me, "How long, dear Lord ! come, Lord Jesus ; come quickly. O, why are His chariot-wheels so long a-coming ?" '

And all this while he lay like a triumphing conqueror, smiling and rejoicing in spirit.

There was not a day towards his end, but, weak as he was, he did some special service for his great Master.

A reverend, judicious, and holy minister came often to visit him, and discoursed with him of the excellency of Christ, and the glory of the invisible world. 'Sir,' said he, 'I feel something of it; my heart is as full as it can hold in this lower state; I can hold no more here. O that I could but let you know what I feel!'

This holy minister praying with him, his soul was ravished with the abundant incomes of light, life, and love, so that he could scarcely bear it, or the thought of staying any longer in the world, but longed to be in such a condition wherein he should have yet more grace and more comfort, and be better able to bear that weight of glory, some manifestations whereof did even almost sink his weak body, and had he not been sustained by a great power, his very joys would have overwhelmed him; and whilst he was in these ecstasies of joy and love, he was wont to cry out:—

'Who am I, Lord, who am I, that Thou shouldst be mindful of me! Why me, Lord, why me? and pass by thousands and look upon such a wretch as me! O, what shall I say unto Thee, O Thou preserver of men? O, why me, Lord, why me? O blessed, and for ever blessed, be free grace! How is it, Lord, that Thou shouldst manifest Thyself unto me, and not unto others? even so, Father, because it seemeth good in Thy sight. Thou wilt have mercy, because Thou wilt have mercy. And if Thou wilt look upon such a poor worm, who can hinder? Who would not love Thee, O blessed Father! O

how sweet and gracious hast Thou been unto me !
O, that He should have had me in His thoughts of
love, before the foundations of the world !'

And thus he went on, admiring and adoring God,
in a more high and heavenly manner than I can
clothe with words. Suppose what you can on this
side heaven, and I am persuaded you might have
seen it in him. He was wonderfully sensible of the
goodness of God to him in sending that aged experi-
enced minister to help him in his last great work upon
earth. 'Who am I,' said he, 'that God should send
to me a messenger one among a thousand !' meaning
that minister who had been praying with him with
tears of joy.

Though he was, towards his end, most commonly
in a triumphant joyful frame, yet, sometimes, even
then he had some small intermissions, in which he
would cry out, 'Hold out, faith and patience ; yet a
little while, and your work is done.' And when he
found not his heart wound up to the highest pitch of
thankfulness, admiration, and love, he would with
great sorrow bemoan himself, and cry out in this
language :

'And what is the matter now, O my soul ? what
wilt thou ? canst thou thus unworthily slight this ad-
mirable and astonishing condescension of God to
thee ? Seems it a small matter, that the great
Jehovah should deal thus familiarly with His worm ;
and wilt thou pass this over as a common mercy ?
What meanest thou, O my soul, that thou dost not

constantly adore and praise this rare, strong, and unspeakable love? Is it true, O my soul? doth God deal familiarly with man, and are his humble, zealous, and constant love, praise, and service, too good for God? Why art not thou, O my soul, swallowed up every moment with this free unparalleled everlasting love?’

And then he breaks out again into another triumphant ecstasy of praise and joy, in such words as these :

‘Stand astonished, ye heavens, and wonder, O ye angels, at this infinite grace! Was ever any under heaven more beholden to free grace than I? Doth God use to do thus with His creatures? Admire Him for ever and ever, O ye redeemed ones! O those joys, the taste of which I have! Those everlasting joys, which are at His right hand for evermore! Eternity, eternity itself, is too short to praise God in. O bless the Lord with me! come, let us shout for joy and boast in the God of our salvation! O help me to praise the Lord, for His mercy endureth for ever!’

One of his brethren who had formerly been wrought upon by his holy exhortations and example, praying with him, and seeing him, as he apprehended, near his dissolution, desired that the Lord would be pleased to continue those astonishing and soul-supporting comforts to the last moment of his breath, and that he might go from one heaven to another, from grace and joy imperfect, to perfect grace and

glory ; and when his work was done here, give him, if it were His will, the most easy and triumphant passage to rest ; and that he might have an abundant entrance administered into the everlasting kingdom of our Lord and Saviour Jesus Christ.

At the end of the duty he burst out into a wonderful expression of joy. Sure, that was joy unspeakable and full of glory ! O what an Amen did he speak : ' Amen, Amen, Amen, Hallelujah ! '

It would have made any Christian's heart leap, to have seen and heard what some saw and heard at that time ; and I question not but that it will somewhat affect them to hear and read it ; though it be scarce possible to speak the half of what was admirable in him ; for, being so much beyond precedent, it astonished and amazed those of us who were about him, and the relation must fall greatly short of what was real.

I verily believe that it exceeds the highest rhetoric fully to set forth what this heavenly creature did then deliver. I say again, I want words to speak ; and so did he, for he saw things unutterable. But yet, so much he spake as justly drew the admiration of all who saw him ; and I heard an old experienced Christian and minister say again and again, that he never saw, nor read, nor heard the like : neither could we ever expect to see the glories of heaven more demonstrated to sense, in this world. He talked as if he had been in the third heaven, and broke out into such words as these :

‘O He is come! He is come! O how sweet! How glorious is the blessed Jesus! How shall I speak the thousandth part of His praises! O for words, to set out a little of that excellency! But it is inexpressible! O how excellent, glorious, and lovely is the precious Jesus! He is sweet, He is altogether lovely!

‘O my friends, stand by and wonder; come, look upon a dying man and wonder; I cannot myself but wonder! Was there ever a greater kindness, was there ever more sensible manifestations of rich grace! O, why me, Lord, why me? Sure this is akin to heaven, and if I were never to enjoy any more than this, it were well worth all the torments that men and devils could invent, to come through even a hell to such transcendent joys as these. If this be dying, dying is sweet: let no true Christian ever be afraid of dying. O, death is sweet to me! This bed is soft. Christ’s arms, His smiles and visits, sure they would turn hell into heaven. O that you did but see and feel what I do! Come and behold a dying man more cheerful than you ever saw any healthy man in the midst of his sweetest enjoyments! O sirs, worldly pleasures are pitiful poor sorry things, compared with one glimpse of this glory, which shines so brightly into my soul! O, why should any of you be sorrowful, when I am so glad? This, this is the hour that I have waited for!’

Two days before his death, his eyes were dim, and his sight much failed; his jaws shook and trembled,

and his feet were cold, and all the symptoms of death were upon him, and his extreme parts were already almost dead and senseless; and yet, even then, his joys were, if possible, greater still. He had so many fits of joy unspeakable, that he seemed to be in one continued act of seraphic love and praise. He spake like one that was just entering into the gates of the new Jerusalem: the greatest part of him was now in heaven; not a word dropped from his mouth but it breathed Christ and heaven. O what encouragements did he give to them which stood by, to follow hard after God, and to follow Christ in a humble, believing, zealous course of life, and adding one degree of grace to another, and using all diligence to make their calling and election sure; and that then, they also should find that they should have a glorious passage into a blessed eternity.

But most of his work was praise; a hundred times admiring the bottomless love of God to him. 'O, why me, Lord, why me?' And then he would give instructions to them that came to see him. He was scarce ever silent, because the love of Christ and souls did constrain him. I am ready to think that towards the close of his life, grace enabled him to do more for the cause of Christ in one hour, than is ordinarily wrought in a year. Every particular person had a faithful affectate warning. And that good minister, who was so much with him, used this *as an argument* to persuade him to be willing to

live a little longer, and to be patient to tarry God's leisure: 'Sure God hath something for thee to do that is yet undone; some word of exhortation to some poor soul, that you have forgotten.'

The truth of it is, he was so filled with the love of Christ, that he could scarce bear absence from Him a moment. He knew that he should be capable of bearing greater glory above than he could here. It was the judgment of some that were with him, that his heart was not only habitually, but actually set on God all the day long; and nothing of human frailty, that could be thought a sin, appeared for some time; except it were his passionate desire to die, and difficulty to bring himself to be willing to stay below heaven.

He used every evening to take leave of his friends, hoping not to see them till the morning of the Resurrection; and he desired that they would strive to make sure of a comfortable meeting at our Father's house in that other world.

I cannot relate the twentieth part of that which deserved to be written in letters of gold. One remarkable passage I cannot omit, which was this, that when ministers or Christians came to him, he would beg of them to spend all the time that they had with him in praise. O help me to praise God; I have now nothing else to do from this time to eternity but to praise and love God. I have what my soul desires upon earth. I cannot tell what to pray for but what is already bestowed. The wants

that are capable of supply in this world are supplied. I want but one thing, and that is, a speedy lift to heaven. I expect no more here, I cannot desire more, I cannot bear more. O praise, praise, praise that infinite boundless love, that hath to a wonder looked upon my soul, and done more for me than thousands of His dear children. Bless the Lord, O my soul! and all that is within me bless His holy Name. O help me, help me, O my friends, to praise and admire Him that hath done such astonishing wonders for my soul; He hath pardoned all my sins, He hath filled me with His goodness; He hath given me grace and glory, and no good thing hath He withheld from me.

‘Come, help me with praises—all is too little: come, help me, O ye glorious and mighty angels, who are so well skilled in this heavenly work of praise! Praise Him, all ye creatures upon the earth; let everything that hath being help me to praise Him. Hallelujah, Hallelujah, Hallelujah! praise is now my work, and I shall be engaged in this sweet employment for ever. Bring the Bible; turn to David’s Psalms, and let us sing a psalm of praise; come, let us lift up our voice in the praise of the Most High. I will sing with you as long as my breath doth last; and when I have none, I shall do it better.’

And then turning to some of his friends that were weeping, he desired them rather to rejoice than weep upon his account. It may justly seem a wonder how he could speak so much as he did, when he was

so weak; but the joy of the Lord did strengthen him.

In his sickness, the Scriptures that he took much delight in were the fourteenth, fifteenth, sixteenth, and seventeenth of John. The fifty-fourth of Isaiah was very refreshing also to him; he would repeat that word, "with everlasting mercies will I gather," with abundance of joy.

He commended the study of the promises to believers, and desired that they would be sure to make good their claim to them, and then they might come to the wells of consolation, and drink their fill thereof.

According to his desire, most of the time that was spent with him was spent in praise; and he would still be calling out, 'More praise still! O, help me to praise Him: I have now nothing else to do; I have done with prayer, and all other ordinances; I have almost done conversing with mortals. I shall presently be beholding Christ Himself, that died for me, and loved me, and washed me in His blood.

'I shall, before a few hours are over, be in eternity singing the song of Moses and the song of the Lamb. I shall presently stand upon Mount Zion, with an innumerable company of angels, and the spirits of the just made perfect, and Jesus the Mediator of the new covenant: I shall hear the voice of much people, and be one amongst them which shall say, Hallelujah! salvation, glory, honour, and power unto the

up of Christ, and love to souls, and be more and more exemplary in his life, and successful in his ministry, and finish his course with joy.

His next brother's name was Andrew, a citizen of London, who had been with him and saw him in this triumphant state, but could not then be present, his necessary business calling him away; yet he was not forgot, but was thus blessed: 'The God of heaven remember my poor brother at London! The Lord make him truly rich in giving him the pearl of great price, and make him a fellow-citizen with the saints, and of the household of God; the Lord deliver him from the sins of that city; may the world be kept out of his heart, and Christ dwell there! O that he may be as his name is, a strong man, and that I may meet him with joy!'

Then he called his next brother, whose name was James, whom he hoped God had made him a spiritual Father to, to whom he thus addressed himself: 'Brother James, I hope the Lord hath given thee a goodly heritage; the lines are fallen to thee in pleasant places; the Lord is thy portion. I hope the Lord hath showed thee the worth of Christ: hold on, dear brother; Christ, heaven, and glory are worth striving for. The Lord give thee more abundance of His grace.'

Then his next brother, Abraham, was called, to whom he spake to this purpose: 'The blessing of the God of Abraham rest upon thee; the Lord make thee a father of many spiritual children.'

His fifth brother was Joseph, whom he blessed in this manner: 'Let Him bless thee, O Joseph, that blessed him that was separated from his brethren! O that His everlasting arms may take hold on thee! It is enough, if yet thou mayst live in His sight. My heart hath been working towards thee, poor Joseph; and I am not without hopes that the arms of the Almighty will embrace thee. The God of thy father bless thee with the blessings of heaven above.'

The next was his sister Mary, to whom he spoke thus: 'Poor sister Mary, thy body is weak and thy days will be filled with bitterness; thy name is Marah. The Lord sweeten all with His grace and peace, and give thee health in thy soul. Be patient, make sure of Christ, and all is well.'

Then his other sister, whose name was Sarah, was called; whom he thus blessed, 'Sister Sarah, thy body is strong and healthful; O that thy soul may be so too! The Lord make thee first a wise virgin, and then a mother in Israel; a pattern of modesty, humility, and holiness.'

Then another brother, Jacob, was called, whom he blessed after this manner: 'The Lord make thee an Israelite indeed, in whom there is no guile! O that thou mayst learn to wrestle with God, and like a prince mayst prevail, and not go without the blessing!'

Then he prayed for his youngest brother, Benjamin, who was then but an infant: 'Poor little

Benjamin ! O that the Father of the fatherless would take care of thee, poor child, that thou, which never sawest thy father upon earth, mayst see him with joy in heaven ! the Lord be thy Father and portion ; mayst thou prove the son of thy mother's right hand, and the joy of her age !

'O that none of us all may be found amongst the unconverted in the day of judgment ! O that every one of us may appear, with our honoured father and dear mother, before Christ with joy ; that they may say, Lord, here are we and the children which Thou has graciously given us. O that we may live to God here, and live with Him hereafter !

'And now, my dear mother, brethren, and sisters, farewell ; I leave you for a while, and I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

'And now, dear Lord, my work is done. I have finished my course, I have fought the good fight ; and henceforth there remaineth for me a crown of righteousness ! Now come, dear Lord Jesus ! come quickly.'

Then that godly minister came to give him his last visit, and to do the office of an inferior angel, to help to convey this blessed soul to glory, who was now even upon Mount Pisgah, and had a full sight of the goodly land at a little distance. When this minister spake to him, his heart was so inflamed with love and delight as to draw from him tears of joy, amazed

to hear a man at the point of death talk as if he had been with Jesus, and came from the immediate presence of God. O the smiles that were then in his face, and the unspeakable joy that was in his heart ! one might have read grace and glory in his countenance. O the praise, the triumphant praises, that he put up ! And everyone must speak praise about him, or else they did make some jar in his harmony.

And indeed most did, as well as they could, help him to praise. So that I never heard, nor knew more praises given to God in one room, than in his chamber.

A little before he died, in his prayer, or rather praises, he was so wrapped up with admiration and joy, that he could scarce forbear shouting for joy. In the conclusion of the duty, with abundance of faith and fervency, he said aloud, ‘ Amen, Amen ! ’

And now his desires were soon to be satisfied. Death approached to do his office ; his jaws were more and more loosened, and quivered greatly ; his hands and feet became cold as clay, and a cold sweat was upon him ; but, O how glad was he when he felt his spirit departing ! Never was death more welcome to any mortal, I think. Though the pangs of death were strong, yet the far more exceeding and eternal weight of glory made him endure them with much patience and courage. In the extremity of his pains, he desired his eldest brother to lay him a little lower, and to take away one pillow from him,

that he might die with the more ease. His brother replied, that he durst not for a world do anything that might hasten his death a moment. Then he was well satisfied, and sweetly resigned himself up wholly to God's disposal; and after a few minutes, with a sudden motion gathering up all his strength, he turned a little on one side, and in the twinkling of an eye fell asleep in Jesus.

And now, blessed soul, thy longings are satisfied, and thou seest and feelest a thousand times more than thou didst upon earth, and yet thou canst bear it with delight; thou art now welcomed to thy Father's house by Christ, the beloved of thy soul; now thou hast heard Him say, 'Come, thou blessed of my Father!' and, 'Well done, good and faithful servant; enter thou into the joy of thy Lord,' and wear that crown which was 'prepared for thee before the foundation of the world.'

O that all the relations which thou hast left behind thee may live thy life, and die thy death, and live with Christ, and thee, for ever and ever! Amen, Amen.

He died June, 1657, in his twenty-fourth year; and was buried in Kelshall church, in Hertfordshire.

THE END.

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